

A

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Collection

Of the Several

BOOKS

AND

VVRITINGS,

Given forth by that Faithful
S^rvant of GOD and his People,

GEORGE FOX, the Younger.

the Second Edition.

Unto which is added

TWO EPITOMES to Friends, not in
the former Collection; as also two *Letters*
of Publick concern, never before Printed.

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The EPISTLE to all true friendly READERS.

Et the Works and Words of the Lord, wrought in, and spoken by and through his holy Servants, be of everlasting Memo- to all Ages and Generations to come, that the Lord and which formed all Mankind, may have glory in the Works of his Hands, even for ever and ever. Surely Friends, for sundry righteous Causes my spirit could desire a Recordance of the ensuing writings.

One, in that they are the Fruits of the Labours a Valiant Souldier, yet Meek Follower of the Lamb of God; who through Travels Tryals, and Exercises, in divers manners, in Faithfulness, boldness, Courage, and Undauntedness, persevered in the Power of God; Kept the Faith to the end, and finished his Course in that which the Lord Almighty accepts of, and now Rests in Glory with the Lamb and his Troops of Angels, which I signifie unto you, as is sealed unto me by the Spirit of Life and Immortality.

Another is, in that the Work it self (to every one understanding Heart) may plainly appear to be of God. In one respect by his Prophecies, certain which became fulfilled, whilst yet he bore the body about him; in another respect, by his plain, pure, clear, candid, and righteous dealing with all sorts, without respect of persons, to whom he di-

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Compassion to the Captives.

Wherein is shewn unto them the Way of God, which is but one, which is not known in the many Sects and Opinions which are in the dark World: But in the Light which comes from Christ, &c.

Therefore this is unto you, in whom there is any desires to know the way of the pure God; who are scattered abroad in the dark World, and are yet groping in the dark, in the many Sects and Opinions. Jam. 4. 3. You ask and receive not, because you ask amisse, you have been wandering from Mountain to Mountain and from Hill to Hill, but yet you have found no resting place: for you have sought in your own wills, and have run in your own imaginations, and have not at all considered what it was that guided you, but in darkness ye have walked, and ye know not whither, 1 John 2. 11. and ye have joyned, some with one Sect, and some with another, and in your own wills have contended each of you for your Opinions; and yet ye have not been satisfied in your minds (many of you) whether that was the Truth that ye contended for, or not; for doubtings have oftentimes arole in your minds, and you have been many times struck with fear, and then you have sometimes in tenderness desired that you might know the way of God aright; and ye have been some of you brought somewhat down, and then you have been afraid to run into those evil Practices which formerly you have acted and delighted in: Yet this hath been but for a time; for ye knew not what that was

that *struck* you, but in your *Imaginations* you have *consulted*, and then in your *own wills* you have *sate down* and said within your selves, *that you would never act such wickedness again*; but this being in your wills, you have not found *Power* to *resist* the *Temptations* of the wicked one; Neither have you found any *Power* over your *lusts*, for by *them* you have been *drawn away*, *Jam. 1. 14.* and so have *run into the same wickedness* again, and then *some of you* have been ready to *despair*; and *other times* you have accounted God an *hard Master*, as the *slothful servant* did, *Mat. 25. 18, 24, 25.* for you are yet in the *same Nature and Practice* that he was in; for your *Talent* also is *hid in the Earth*, and your *earthly minds* are *above, and rule,* and you are *subjected* by the *Powers* of the *Earth*; so that those *weak desires* that yet remain in you towards the living God, are greatly *oppressed* by the *Earth*, and kept in *Bondage and Captivity* by the *Powers* thereof, and *Leanness and Barrenness* is in your *Souls*: now while you *continue* thus, *striving* in your *own wills* or *imaginations*, profess what you will, you cannot have any *true Peace*, nor *rest* in your minds, neither can you receive any satisfaction to those *desires* which are real after God (I say while you thus act) Therefore *consider* your *wayes speedily*, and *hate* not the *Covenant* of God, nor *contemn* his *Promise* any longer.

Now this is the *Promise* of the Lord, speaking of his servant whom he hath chosen, even the Son of his Love, saying, *I will give him for a Covenant to the People, and for a Light to the Gentiles, that he may be my Salvation to the ends of the Earth*; *Isa. 42. 6. & 49. 6.* And Christ Jesus the Son of God saith, *I am the Light of the World*: *John 8. 12.* And John, who was a true Minister of Christ (and bore witness of him) saith, *He lighteth every man that cometh into the world*, *John*

1. 9. So you have all received a *Light* from Christ; and this *Light* shineth in *Darkness*, but the *Darkness* cannot comprehend it : And this is the *Condemnation* of the *World*, that *Light* is come into the *World*, and men loved *Darkness* rather than *Light*, because their deeds were *Evil* : And he that doth *Evil* hateth the *Light* ; neither will he bring his Deeds to the *Light*, lest it should reprove them , John 3. 19. Therefore you that desire to know the *Way* of the *Pure God*, be not *high-minded*, but *repent*, and come down to the *Light* of Christ in your *Consciences* ; that is the *Light* which shews you *Sin* and *Evil*, and this the *Way*, Christ *Jesus* the *Light*, he is the *Way* to the *Father*, and no man cometh to the *Father* but by him, *Joh. 14. 6.* Therefore as the *Light* appears in you, to shew you the *Evil* of your doings, take heed to the *Light*, and wait in it, that you may see *Condemnation* pass upon that which hath led you into the *Evil* of the *World* ; and that you may come to be sensible of a *Guide* to your minds, to guide you out of the *Evil*, that so the *Cross* of Christ may be known and submitted unto by you ; and that through the *Cross*, *Righteousness* may be learned and *Obedience* brought forth unto the living *God* ; For as you wait in the *Light*, ye will see what that is that hath oppressed your *Souls* ; and as you come to own that which appears in you to cross your own wills, and wait in it, you will come to see *Death* pass upon that which hath kept your *Souls* in *Death*, and your *Souls* will be refreshed ; and your desires which are real and simple after *God*, will be strengthened ; but you must wait in the *Light*, which makes all things manifest, *Eph. 5. 13.* and it will let you see, that your way to *Peace* is through the *War*, and through the *Judgment* ; and Christ's words you will witness to be true, who said, *I come not to send Peace on the Earth* ; for as you come to wait in the

Lights, ye will see the *Earth* disturbed, and the *Thunders* of the Lord ye will come to know, and the *Earth-quakes*, and the *Famine*, and the *War*, and the *Pestilence*, and these are the *beginnings* of sorrow, *Matth.* 24. 7, 8. but all these things must come to pass, and blessed are they that are not offended in him; *Matth.* 11. 6. for the *Fire* and the *Sword* you must all know, and come through, before you come to know the *Peace* which is in the Lamb of God; for by *Fire* and *Sword* will the Lord plead with all *Flesh*, and what cannot stand there, must be consumed: But at these things be not troubled, but wait in the *Light*, which makes them manifest, and in it believe, and the *Power* of the Lord you shall find present with you (as in patience you wait upon him) to carry you through whatsoever he calls you unto. And this I declare unto you all, *The way is strait that leadeth to Life*, and few there be that find it, *Mat.* 7. 14. For except you stand in that *Power* which God hath given you, and in it deny your selves, and take up the *Cross*, ye cannot be *Christs Disciples*: Now your *Power* is in the *Light* which comes from *Christ*, who hath enlightened you; and waiting in the *Light*, with it you will come to see the emptiness of all the *Profession* that is in the world: And you that have followed the *Priests*, as you come to own the *Light*, and wait in it, with it you will see them to be the *Deceivers*; and to be in the steps of those that the true *Prophets*, *Christ Jesus*, and the *Apostles* cryed against; and you will see them to be such as commit the horrible and filthy thing in the Land, and so in the steps of those which the Lord sent *Jeremiah* to cry against, *Jer.* 5. 30, 31. and they are such as *Preach for Hire*, and *Divine for Money*, *Mic.* 3. 11. and feed with the *Fat*, and cloath with the *Wooll*, and make a prey upon the *People*, *Ezek.* 34. 3, 8. and they seek for their gain from their quarters, *Isa.* 56. 11. and while you put into
their

their *mouths*, they cry *Peace* unto you ; but put not into their *mouths*, & they will prepare *War* against you, *Mic.* 3.5. (for if you give them not *Tythes*, they will *sue* you at the Law) and such as were in these Practices, *Micah*, *Ezekiel*, and *Isaiab* cryed against ; & such stand praying in the *Synagogues*, & have the *chiefest Places* in the *Assemblies*, and *Greetings* in the *Markets*, and are called of men *Master* , and such *Christ* cryed *wo* against, *Mat.* 13.6,7. And they are such as go in *Cain's way* (in envy) and run *greedily* after the way of *Balaam*, and such *Peter* and *Jude* cryed *wo* against, 2 *Pet.* 2.14,15. *Jude* 11. they having hearts *exercised* with *covetous Practices*, being *proud*, *boasters*, *heady*, *high-minded*, lovers of *pleasures* more than lovers of *God*, having eyes full of *adultery*, which cannot cease to sin ; and for *Doctrine* they teach , that their *Hearers* cannot be free from sin in this *Life*, and so plead to uphold the *Devil's Kingdom*, and through their subtilty beguile unstable Souls, leading silly women captive, laden with sins, and carryed away with divers lusts ; ever learning, but never able to come to the knowledge of the *Truth*, 2 *Tim.* 3.2,4,5,6,7. and through covetousness and feigned words, they make merchandize of the *People*, having a form of *Godliness*, but denying the *Power* thereof, 2 *Pet.* 2.3. and of such the *Apostle* bad beware, and from them turn away : And you that have left the *Priests* , and are got in your own wills and carnal imaginations, somewhat nearer the *Saints* practice, (imitating what they did , who were in the *Life* of what they professed) as you come to own the *Light*, and wait in it, with it you will see that which you have acted , that it was but the *self-separation*, and that you took it from the *Letter* , and never received a *Command* from *God* for it , but what ye did, it was as ye imagined, to imitate those who had a *Command* once from *God* for what they practised ;

But they knew when *these things* which stood in the *figure* were to have an *end*, and to pass *away*; and they knew the *end* of *all things* to be at *hand*, and they grew into *him* who is the *fulness* of *all things*, Eph. 4. 13. but *these things* you never knew (who have been acting in your *own wills* and *imaginations*) for you never yet came to know the *Life of Truth*; and so that *Joy* and *Delight* which you had at any time in the *height* of your *Profession*, it *withered*; and your *practices* in your *Profession* (which stood in the *beggary Elements*, and *carnal Washings* and *Observations*, wherein some of you have been exercised) they have *waxen old* and *wearisome* unto you: *These things*, as you come to *believe*, and wait in the *Light*, you will see to be true, and that yet you are *ignorant* of him, who hath established the *Law of Commandments*, contained in *Ordinances*; and you will see that you have been the *Theeves* and *Robbers*, who have been *climbing up* another *way* than by the *Way* CHRIST JESUS, and you will see in his *Light*, as you wait in it, that you must come to *lose* what you have gathered in your *own Wisdom* and *Imaginations*; and that your *Building* must *fall*, because it was not *builded* upon the *Rock*; and you will see how you have been *daubed* with *untempered Mortar*; and that your *Labour* hath been in *vain*, because ye were not *builded* by the *Lord*; and that your *Wisdom* must be turned into *Foolishness*; and so to the *Beginning* you must all come, to the *Light of Christ* in *all your Consciences*, and to learn to wait in it, that a true and a sure entrance into the way of God you may find, that ye henceforth be no more tossed to and fro, and carried about with every wind of *Doctrine*, by the *slight* of men and *cunning craftiness*, whereby they lie in wait to deceive you; but that you may now come to know the *Teachings of God*, and to be *subject* to his *Teachings*, and to obey his *Voice*,

Voice, and to know it from the *voice of Strangers*, and no more to follow *Strangers*, but to return unto the Lord with *all your Hearts*, and to submit your selves unto him in *all humbleness and lowliness*, as the Light teacheth; and that you may all come to know your own *measures and abilities* which God hath given you; for he giveth to every one according to their abilities; and that you may all keep *down to your own measures*, and none of you to be *exalted above his measure*, but all there to wait, to see the *Wisdom of God* revealed in you, that so you may grow in *Wisdom, and Power, and Strength, and Might*, in the knowledge of God, who reneweth their strength that wait upon him.

So here is your *Power and Strength* to resist *Temptations*; All to wait in the *Light* which comes from Christ, unto whom all Power is given; For in the Light you will see *Temptations* as they arise, and waiting in the *Light*, ye will receive *Power* from him, from whom the Light comes, to *withstand the Temptations*, and to *overcome the Tempter*, as he overcame who is gone before, even Christ Jesus the Word of God, who was before the World was, who overcame the World; he is the same that ever he was, he changeth not; and they that believe in him, and wait in his Light, they receive Power to overcome the World, and them he redeems out of the World; and they are not *conformable to the Fashions, and Customs, and Wayes of the World*, but they are transformed by the *renewing of their minds*, and their minds and affections are set upon *Heavenly things*: So as you wait in the *Light*, you will see the *worlds Words, and Fashions, and Wayes*, all to be *burdensome* to the Seed of God; and if you love the *Light*, you will know and find that Power present, by which you will be made able and willing to cast off every *weight and burden* as they are seen with the

Light ; and giving up in obedience to the *Light*, keeping in the *Cross*, you will find *peace* in your *measures* ; and you will see the Lord present to *water* and *refresh* that of himself in you, and to cut off and purge out whatsoever oppresseth and hinders the growth of his own *Plant* in you ; and so you will become *fruitful* in your *places* and *measures* unto the Lord, and he will take delight in you, and feed you with food convenient, according to your growth and necessities ; and he will be your *God*, and you shall be his *People* and *Sheep* of his *Pasture* ; and you shall grow into the *Covenant* ; and he will take away your *stony hearts* and give you *new hearts*, and write his *Law* therein, and you shall know his *Teachings*, *Heb.* 8. 10, 11, 12. and he will be merciful unto you, and forgive all your *iniquities*, and you shall know the *Blood* of the *Covenant* which shall cleanse you from all *sin*, *1 Joh.* 1. 7. and you shall know the *Son*, and he shall make you *free*, *Joh.* 8. 32, 36. and he will reveal the *Father* unto you, and you shall be no more *barren* nor *unfruitful*, but the *Wilderness* shall become a *fruitful Place*, and the *barren Land* a *fruitful Field*, and the *parched ground* shall become a place of *pleasant Springs*, *Isa.* 35. and the Lord God and the *Lamb* will take delight in your *Feasts*, and make their *abode* with you : These things will the Lord in his time *accomplish*, and ye shall *know* them, and be *witnesses* of them, if you will indeed hearken unto his *Voice* and obey it, and keep his *Covenant*, and return unto him with all your *Hearts*, and submit your selves to the *Light* of his Son in all your *Consciences*, and then you shall be *hid* in the *Day* of the *fierce Wrath* of the Almighty, which he is bringing upon the heads of the *ungodly* ; for although he hath long *forborn* them, yet the cry of his *Elect* is not forgotten, *Luke* 18. 7. for now his long *sufferings* towards them, shall be turned
unto

unto their *everlasting contempt* ; for even now is he arising to take *vengeance* upon the *Oppressors* of his righteous Seed ; and *wo* unto all those that are found in the *Army* of the *Dragon* ; for he shall be taken with the *false Prophet* , and all those that have received the mark of the *Beast* , and they all shall be cast into the *Lake* that *burneth* for ever ; this is the *second Death* , *Rev.* 20. 14, 15. and this is the *Portion* and *Reward* of all those that are found fighting against the *Lamb* : therefore you that are warned of the *destruction* , which is *speedily* to come upon those that have cast the *Law* of God behind their backs , and crucified the *Son* of God (and are yet fighting against his *Kingdom*) the *Light* in their *Consciences* condemns them eternally : Stay not, but come out from among them , lest partaking of *their sins* , ye also partake of their *Plagues* , *Rev.* 18. 4. which are their due , and now to be brought upon them : Take heed that you *delay* not, [for the *Judgement* hasteneth greatly ; but if you refuse to *hearken* unto the *Counsel* of the Lord , and *resolve* to go on in your own wills and *imaginations* , and reject the *Light* of his *Son* in your *Consciences* , which he hath given you, to lead you out of your own wills and *imaginations* , and so give your *strength* unto *Strangers* ; then will those desires which are yet in you towards the living God soon die ; and you will grow more dark , and wax stronger in your *imaginations* , and you will become *enemies* even to the very appearance of *Truth* ; and your *hearts* will become *hard* , and so you will be found *guilty* of the blood of the *Son* of God ; and you will wax worse and worse , *2 Tim.* 3. 13. and you will grow fit for the *Plagues* and *Judgements* of the righteous God ; and the blood of his *Son* will cry for vengeance against you (as *Abels* did against *Cain* , *Gen.* 4. 10.) and the Lord will hear the cry thereof , and will pour forth his *Judgements* upon

upon you ; and then shall the *Light in all your Consciences* arise and witness to the *Judgements* of God that they are *just* : and it shall let you see that you were *warned* of your *destruction* often-times by it , and that you had a time given you to repent in, *Rev. 2. 21.* and then you shall be made to *confess* that your *destruction* is of your *selves*.

So in love to your souls I have written this, in which your *present condition* (which is *miserable*) is plainly declared unto you , and the *way* to come out of it by *Christ Jesus the Light* ; and the *Priests* (who have long *deceived* many of you) are here laid open in plainness ; and *such* as act in their own *imaginations* (by imitating those who dwell in the *Life* of what they professed) also ; what you have *gathered* and *gained* all this time, you have been making a *Profession* of God (is here declared) and the *end* thereof, and *what* you shall attain unto, if you will *diligently* hearken unto the *Voice of God* , and *obey* the *Light* of his Son in all your *Consciences*, and *where* your *Power* is to *obey*, is here shewed unto you : So here is *Life* and *Death* set before you, *Deut. 30. 19.* Now if you yet refuse to *hear* , you shall not be able to plead *ignorance* in the day when God calls you to an account , for I have *cleared* my *Conscience* unto you in the sight of God , and am *clear* of your *Blood*, *Ezek. 33. 9.* and am witnessed by the *Light* of *Christ* in all your *Consciences* , which *Light* is your *Teacher* if you *love* it, but your *condemnation* eternally if you *hate* and *reject* it. Therefore whilst you have *time*, prize it, and despise not the *day* of your *visitation* ; but to day if you will *hear* the *Voice* of the *Son of God*, come down to the *Light* in all your *Consciences* (which reproves you for sin, and shews you the loss that ye are yet in) and *wait* in it, and *harden* not your hearts, nor *despise* the *long sufferings* of God, neither *linger* through

stobfulness any longer, lest he give you up wholly to your own wills and vile affections and lusts, Psal. 81. 11, 12. which lead you into wickedness and perverseness, and so God overtake you there, and bring his Judgements upon you, and you perish with the wicked in your stubbornness and Rebellion. So hear, fear, and do no more presumptuously.

*From me, who am a sufferer for the innocent
Seeds sake, who labours and waits in
the Power of the living God, for
its deliverance out of Bon-
dage and Captivity.*

G. F.

*Unto you the Officers and Souldiers of the Armies,
in England, Scotland, and Ireland.*

REmember, how at the *beginning* of the *late Wars* in these Nations, that many of you were of the *lowest* of the *People*, according to the account of men; and you were *poor* and *contemptible* in the eyes of your *Enemies*; who *disdained* and *scorned* you, and thought soon to have made a *prey* upon you: But I bear you *Record*, that then many of you had a *zeal* for *God*, and *against* his *Enemies*; and according to your knowledge some of you acted *faithfully* for a time; and then some of you had a *desire* to grow in the knowledge of *God*, and to act for him; and some of you were come so far as to see the *Priests* to be *Enemies* to the *Truth*, and such as *deceived* the *People*; and your *Zeal* waxed hot against them and their *Idolatry*, so that you *robbed* them of their *abominable Attire* which they had caused the

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deceived People to provide them (to wear in the time of their *Idolatrous Worship*) and some of you did help to break down their *Images* and *Altars*, which were in the *high places* where they worshipped : And thus far you did that which was *right* in the sight of God ; and you saw that the *Priests* laid *heavy burdens* upon the People, *Mat. 2. 3, 4.* and *oppressed* them greatly, in forcing them by an *unjust Law* to give them the *tenth* of their *Labours*, and you saw *several Laws* which were made and upheld by the wills of *Tyrants* (in these Nations) to be contrary to the Law of God : And then you *Promised* and *Vowed* unto God, if he would deliver your *Enemies* (which then were many and great) into your *hands*, that then you would take off that great *Oppression*, which by *unjust Laws* was laid and *continued* upon the People ; and that those *Laws* concerning *Oppression* and *constraining* men to *Worship* contrary to their *Consciences*, should be *regulated* or *disannulled*, and made of *none effect* ; and that all men should have their *Liberty* to worship according to what they knew, and that *none* should *Tyrannize* over the *Consciences* of their *Brethren*, to *compel* them otherwise ; but that all should have their *Freedom* and *Liberty* therein : These things you *Promised* and *Engaged* to do ; and you caused many People to *Engage* to be *True* unto you, and to *stand firm* with you, that so you might *recover* their *Liberties* and *outward Rights*, and bring them out of the *Bondage* in which they were (then) held *Captives* by their *Enemies* ; and upon this *Account* the People furnished you with *Money* and *Weapons*, to War against their *Oppressors* ; and you *cryed* then unto the Lord in your *Distresses*, and he was pleased to *hear* you, and he *smote* your *Enemies* with *Terror* and *Fear*, and *overthrew* all their *wicked devices*, and *frustrated* all their *designs*, and brought to nought all their

their *mischievous plottings* against you ; neither suffered he them to *stand* in the day of *Battel* before you (because they trusted in their own strength) but he *gave them* into your hands for a *Prey* ; and whom ye would ye *slew*, and whom ye would ye *preserved alive* ; and you *spoiled* them, and they became *Servants* and *Bond-men* unto you, and you *ruled* over them, as it is at this day : Thus God *by his own Power* delivered *them* into your hands, and *preserved* you in the day of *Battel*, and was *seen mightily* amongst you, and *wonderfully delivered* you out of their hands, and gave you *outward rest and ease* from your *outward Enemies* ; and your *Name* became a *Terror* and an *Astonishment* unto the *Nations* about, when they heard of *those Acts*, which God had wrought by you. But *now* the *Love* of the Lord unto you, and the day of your *Distress* by you is *forgotten* ; and your *Vows* and *Promises* which you *then* made unto God and *Man*, are *neglected* and *sighted* by you ; for as *great* or *greater Oppression* and *Burdens* yet remain upon the People, as were then ; and *now* many of you are possessed of your *Enemies Houses*, and *Lands*, and *Goods*, and some of you are waxen *rich* through the *spoil* of your *Enemies*, and the *greatness* of your *Pay*, and some *by doing Violence* ; and so through your *Riches* and *abundance*, many of you are grown *high-minded* and *proud* ; and many of you through *idleness* and *fulness* of the *Creature* are grown exceeding *wanton* and *lustful*, and now run on in the common *pollutions* of the world, and some of you are grown exceeding *covetous*, and are become *grinders of the faces of the Poor*, *Isa. 3. 15.* and *defrauders* one of another ; and many of you now are *seeking* and *contriving* (in your own *Wisdom*) how to grow *greater*, and to *excel* others in earthly *Riches* and *Honour* ; and to *establish* your selves there by the *strength* of the arm of *flesh* ; and some of you are
boasting

boasting of your strength, and valour, and stoutness, Jer. 9.23,24. and are oftentimes telling how you killed, and wounded, and took, and destroyed your Enemies; and this is oft done by you, when you are devouring the Creation upon your ungodly lusts, and when you are gaming and spending away your precious time in vanity; and here you remember not how God by his own Power delivered them into your hands, neither give you him the Glory; but ascribe it to your own strength and wisdom, and boast in the Creature, and so forget the Creator; and so that simplicity and tenderness that was once in some of you, is destroyed and murdered by the lusts of the flesh, which are highly exalted in you; and that Zeal (that was once in some of you for God, and against his Enemies, and those unjust Laws which by them were made and upheld) is now lost, and your ears are not open unto the cry of the Oppressed, whom once you promised to set free from their Oppressions; but now some of you are become upholders of, and pleaders for those Laws and Customs which formerly you cryed against, and strengtheners and upholders of such as oppress tender Consciences, though once you pretended that you fought for the Liberty of Conscience; and now by those unjust Laws (which you saw to be contrary to the Law of God) do many suffer in these Nations, some Imprisonment, and some the spoiling of their Goods, some because they cannot pay the Priests Tythes, for if they should, they must deny the unchangeable Priest, which took not Tythes, but abolished the first Priesthood, and disannulled the Commandment that gave Tythes unto them that were of the first Priesthood, which was a figure of him that was to come; but now is he come who is the substance and sum of all Types and Figures, even the everlasting High-Priest which changeth not; so the first Priesthood is changed, and the Law is changed also:

Heb. 7.

Heb. 7. 12. Therefore they that witness the *unchangeable Priest*, they deny the *changeable Priests*, and for Conscience sake cannot uphold them; and some suffer *Imprisonment* for *Declaring* and *Publishing* the *everlasting Truth* (as they are moved of the Lord) in the *Markets, & Assemblies, and Congregations* of the People, and some of late time have been *Stock'd* and *Whipp'd*, and some *wounded* and *despotefully used* for the same; and some, when they have been peaceably met together (in the fear of the Lord to wait upon him) in their *own houses*, or upon their *own ground*, or some of their *Brethrens*, not being *troublesome* outwardly to any man, they have been *then* and *there abused*, & some have been *violently* haled away to the *Magistrates*, who without shewing them *any Law* which they had *transgressed*, have *forthwith* sent them to *Prison*; and some have been *stoned*, and *kicked*, and *buffeted*, and *spitted upon*, and *mocked*; and some have had their *doors* and *windows broken*, and they scarce permitted to *abide* in their *own houses*: And these things have been acted, some of them *by the Priests*, and some *by the Rulers* and *Souldiers*, and *rude multitude*, who are strengthened in such actions, and suffered so to act by the *other*; and some of the *Servants* and *chosen ones* of the Lord have lately been cast, some *into Prisons, Holes, and Dungeons*, and there have lain until the *outward man* hath *perished*; and many of the *Children* of the *most high God*, are yet in *Prisons* in this *Nation*, for witnessing forth the pure Truth of God, and not for the *breach* of any *just Law*: neither could our *Persecutors*, when we have been brought before them, shew *any Law* which we had *transgressed*: (when some of us have demanded this of them, that if they had any Law against what we had acted, that they should read it to us) notwithstanding this, they have sent us to *Prison* again, and there caused us to be *kept*: and some
of

of late time, as they have been going *peaceably* to *visit* and *relieve* the *Servants* of the *Lord* who are *imprisoned* in this Nation, they have not been *permitted*, but have been *stopped* by the way ; and some of them have had their *money* taken from them , and then forthwith they have been sent to *Prison*, and there are kept ; and some have been *Fined* and *Imprisoned*, for *entertaining* or *lodging* of the *Servants*, and *Children* of the *Lord*, who have come *peaceably* and for *peace* to their houses ; - and some lately have been *presented* , and *money* hath been *demanded* of them, because for *Conscience* sake they could not go to the *Steeple-houses*, to hear the *hireling Priests* and *Deceivers* on the *first dayes* of the weeks.

Now *consider* these *Practices* , how contrary they are to the *Vows* and *Engagements* which you have *made* and *taken* , and contrary to the *Liberty* which *once* you pretended unto. I have not *written* these *things* unto you because I am a *sufferer* ; for I neither look for *help*, or expect *deliverance* from you ; neither are my *sufferings* *wearisome* or *grievous* unto me (because I know I suffer in *innocency*) neither do I look for *any help* , or have I *any helps* in the Earth ; but *these things* was I moved to *write* unto you that you may *consider* how you have *neglected* and *sighted* that which you *Promised* to do when you were in your *distresse* and *trouble*, if God *delivered* you out of them (who now hath *delivered* you) and that you may *see* how you have *rewarded evil* for the *good* that the *Lord* hath done for you ; and how you have not onely *lyed* unto *Man*, but unto *God*.

So come down to the *Light* of *Christ* in all your *Consciences* (unto which *Light* all the *Powers* of the Earth must bow) and with it *search* your *hearts*, and *try* your *wayes*, and it will *shew* you your *back-slidings* and the *evil* of your *doings* ; and *repent* *speedily*, and do your *first works* , and return to your *first Integrity*, and do
violence

violence to no man, neither accuse any falsely; and be content with your Wages, and submit your selves unto the true Light, which lighteth every man that cometh into the World, that with the Light you may see the violent and false Accuser judged and cast out of you; that so with the Light which makes manifest your present estate, you may be brought out of the Fall, and out of the Lasse which you are yet in: But if you refuse to return unto the Lord (who hath so marvellously delivered you out of the hands of your Enemies) & to pay your Wages to him: Verily the living God will arise and set free the oppressed, and destroy their oppressors, by his own Power and outstretched Arm, and not by you, neither shall you have the honour of it; and he will cast you off, and by his own Power will he bring you down, and destroy you, and root you out. Remember how he lately by his Mighty Power brought down and destroyed those that Rebelled against him; and even as he cast out them, because they oppressed his Righteous Seed, so also will he cast out you (if you repent not speedily) because you have not wholly followed his Counsel, to destroy, and break down, and root out whatsoever did oppress his People: But now he hath given you deliverance, and ease from your Enemies, you have forgotten the day of your Calamity (wherein your cryed unto the Lord for help) in which day you were oppressed by your Enemies also; and now ye are set down in ease and fulness, and regard not the cry of the oppressed, but you your selves are become oppressors also; so what you did ask for God in the time of your trouble, shall not be once named or mentioned unto you, because you continued not faithful unto the end; but in your back-sliding and unrighteousness (wherein you have delighted) you shall perish, and you shall receive your reward with the unrighteous. And so remember you are warned of the destruction that

is to come upon *back-sliders* and *ungodly men* ; if you perish, your blood be upon your heads, I am clear of it, having cleared my Conscience unto you ; and verily my desire is (God is my witness) that you might return unto the Lord with *your hearts*, and break off from *your iniquities* by true **Repentance**, that so he might *heal your back-slidings*, and that you might come to know the Salvation of your Souls : now your Power to act righteously is in the Light which comes from Christ (who is the Wisdom, and Power, and Righteousness of God) unto whom all Power is given, and he hath given unto every one of you a measure of his Light, which if you love, and believe, and wait in it, as it arises in you, that is your *Teacher* to teach you the Truth ; and to guide you to God, who is Light, and if you walk in the *Light*, then shall you have fellowship with the *Children of Light* ; but if you *hate* and *reject* the Light which shews you *sin* and *Evil*, that is your *Condemnation* from God, *John 3. 19.* and from the Saints in Light Eternally.

This from the motion of the Lord in me, who for several years was amongst you and had a great zeal (as some of you once had) against *Tyrants* and *unjust Laws*, by which the people were and are greatly oppressed; and in that time I suffered much hardship (as to the outward man) and was oft in jeopardy of my life, as many of you have been : which I was willing then to endure and to pass through, for the suppressing of *Tyrants* and *unjust Laws*, which by them were made and upheld : But the Lord hath called me out from among you, and hath made me a Souldier in the Army of the Lamb, who shall overcome all his Enemies ; although for a time he suffer like a Lamb, yet he will arise like a Lyon upon his enemies as unawares, and he will tear, and tread down, and consume, and destroy them, and none shall be able to deliver out of his

his hand. I am now a sufferer also for the everlasting Truth, and not for the breach of any known Law ; and thus the Rulers in this Nation (who persecute the Innocent) reward me evil for good : but in the Power of the living God, I stand a witness against all Persecutors and Tyrants, who seek to make a prey upon the lives of the Righteous ; by which Power I am preserved out of their hands , and kept above all sufferings (and time, and place) which they are permitted to inflict upon me for a time for the tryal of my faith ; but my cause is the Lords, and he will plead, and revenge it. Remember from whence you are fallen,

G. F.

A Strong and terrible Alarm sounded out of the holy Mountain against the Inhabitants of the Earth, &c.

VV O, Wo, unto you Rulers, Priests and People, who live without the fear of God, and do hide your abominations in hypocrisie and dissimulations ; you are got into several Sects and Opinions, and there some of you have long made a Profession of God with your tongues and lips , but your hearts are removed far from him , so that your Profession stinks in the Nostrils of the Almighty ; and he loaths and abhors your Preaching and Praying ; for you are weighed , and you are found too light, your coverings are too narrow, they will no longer hide you : for now you are searched with the true Light, like which makes you manifest, and rips off your coverings, so that your nakedness appears, the day hath made you manifest ; and now is the Light risen, and with it you are seen to be out of the Life of Truth ; yea, you are found

to be the greatest Enemies to the Life that be upon the earth ; for you Murther it in the particular, and you hate and persecute it wheresoever it is brought forth ; yea, and in all it its appearances you seek to suppress and Murther it. Remember your fore-fathers cryed, Not this man but Barabbas ; and your cry and practice is seen to be the same in nature now ; for the Robber and Murderer is set free, and hath his Liberry in and among you ; and in you and by you, is the Son of God cryed against and Murdered ; yea, ye are the Betrayers and Murderers of him, and his blood you are guilty of, and it cryeth for vengeance against you unto the Lord, who hath long forbore you ; and because his Judgements were not speedily executed upon you, you have strengthened your selves in your wickedness and imaginations, and have provoked the Almighty to wrath, and have not considered that his long-suffering towards you was to have drawn you to Repentance ; but the day of your Visitation you have despised, and have hated the Light of his Son in your Consciences, which hath often shewed you your Evil Deeds, and so have trampled the blood of the Covenant under your feet, and have done despiht unto the Spirit of Grace, and have chosen to follow the vain imaginations of your own hearts, and have contemned the Counsel of the Lord, and would not that he should reign over you ; for which cause his Judgements linger not against you, but are ready to be poured forth upon you heads, even upon you, who have sold your selves to work abomination in the sight of the Lord, and are worshipping in the house of your Imagery and have joyned, and are become one with the great Whore of Babylon, who hath made her self drunken with the blood of the Saints and Martyrs of Jesus ; but now is she come in remembrance before the dreadful and terrible God, and now shall both she and her Lovers be Plagued and tormented together.

That

Therefore you Nobles and Rulers, Captains and
 Mighty men, Priests and People, High and Low,
 Rich and Poor, Bond and Free, who have committed
 Fornication with her, awake to the Judgement; and
 behold your King, the old Dragon, which is the Devil
 and Satan; for he is come forth and deceives you, and
 he is come to gather you to the Battel of the great Day,
 which is at hand; for the Harvest is ripe, and the Wine-
 press is full, and your Fats overflow, and the measure of
 your Iniquities is great, and now will God be avenged
 on you, who will bring you all down unto the valley of
 Desolation, even there shall the Day of the Lord be upon
 you, which will be a day of pain and anguish; a day of
 blackness and gloominess, and of thick darkness unto
 you that have slain the Witness of God, and have made
 merry over him; your mirth is almost at an end, and in-
 stead thereof shall be mourning and bitter Lamentation,
 which shall come upon you in one day; and now is the day
 of Vengeance proclaimed, now is the Trumpet sounded
 forth, behold the LYON roareth: Therefore, Oh all
 ye Inhabitants of the Earth, fear and tremble before the
 living dreadful God, and dread ye his Name; for now is
 he arising in his Glory and Majesty, to shake terribly
 the Earth: the noise of a Trumpet goeth before him,
 which soundeth an Alarm: Strong and Mighty is he;
 there goeth a Sword out of his mouth, and a Threshing
 instrument is in his hand, wherewith he will cut down
 the tall Cedars, and thresh the Mountains to dust; A
 fire proceedeth out of his mouth also, which shall devour
 and burn before him, and none shall be able to quench it;
 And the breath that cometh forth of his Nostrils shall
 scatter the Earth, as the Whirl-wind scattereth the
 dust; yea, terrible and dreadful will he be unto you wick-
 ed, who live in the Earth, you shall not be able to behold
 nor stand in his presence: Therefore weep, and howl,

and lament for the misery that is coming upon you ; for a total destruction is at hand ; yea, the Lord hath decreed an utter overthrow of the Earth, and the Inhabitants thereof ; for now shall his overflowing Scourge pass through the Earth, and the Bersom of his destruction shall sweep you away, for your Whoredoms, and Murders, and Idolatry, and Drunkenness, and Swearing, and Lying, and Wantonness, and Prophaneness ; is come in remembrance before the dreadful and terrible God, who will be avenged on you at once.

Rejoyce ye Saints who are clad with Zeal, and Mount for joy you Sons of the most high God, and sing ye Heavens, and you that dwell therein ; for the Lord is risen, ye are Witnesses thereof ; behold he cometh with ten thousands of his Saints to Judge the Earth in Righteousness, and to execute his Judgements upon his and our Enemies : The Trials of his Wrath are made ready to be poured out upon them, and his Indignation is waxen hot against them, which shall burn, and slay, and consume them unto the end ; Glory, Glory, Honour and Dominion, and Praise be given unto our King, who liveth for ever ; for he is worthy to reign over all, who was dead, but now is he alive, and liveth for evermore : And he hath redeemed us from the Earth, and hath brought us above the Earth, to reign with him upon the Earth : Eternal Praises to our King for evermore, who is above all, and over all ; who was before the World was, and hath brought us to be before the World, to reign with him eternally above the World, and our Enemies are to be plagued and tormented in our presence, and we shall rejoyce over the smock of their torment, which ascendeth for ever : Now here is the joy and cause of our rejoycing, who have followed the Lamb through great Tribulation, and are brought above the Tribulations, to dwell in the presence of the living

ving God; this is joy *unspeakable*, and full of *Glory*, which shall never have an end: *Hallelujah* to our King for evermore.

Edmonds-bury Com-
mon Goal, the 22.
day of the 7th.
Month, 1656.

By me George Fox, whose na-
tural Birth, and outward be-
ing was at Charsfield in the
said County of Suffolk.

A Visitation of Love unto all People, (in whose hearts there are any true honest tender desires, begotten towards God and his Righteousness) In what Sect, or Opinion, or Profession soever they be, who are not in the Light; especially unto such who have felt something of the workings of the Life and Power of God in them, and yet notwithstanding have been led by the subtilty of the Serpent, from the Life and Power of God, into many Sects, and Opinions, and Forms, which are without the Life and Power of God; and herein the subtil workings and devices of the Serpent, whereby he deceives the hearts of the simple, are clearly made manifest.

Friends,

God, the higher Power, unto whom the soul is to be subject, he onely hath immortality, and dwelleth in the Light; and he is *Light*: And he hath freely given his Son into the world, (by whom the world was made) for a Covenant of *Light*, and he is the true *Light*, which lighteth every one that cometh

into the world, that all men through him might believe ; who is the *Word of God* , in whom is *Life* ; and that *Life* (mark) is the *Light of men* ; and the pure *Grace of God* , which bringeth *Salvation* (by which the Saints are freely justified) hath appeared unto all men ; yea, the Eternal God of Truth hath appeared unto you in his Son *Jesus Christ* , the true *Light* , and with this *Light* hath God made manifest unto you your sin and evil deeds , and with the measure of the *Light of his Son* (in you) sometimes hath he appeared in his mighty Power , whereby he hath smitten you for your sins and evil deeds , and he by his Power hath broken you into tenderness ; and brought you down into lowliness for a time , and then by his unresistible Power thus working (in you) did beget a holy Seed , from whence pure desires and breathings after God have often arose (in you) which Seed could not , nor cannot be satisfied without Gods living presence ; Now ye , not standing in the Power which convinced you , and smote you , and broke you into tenderness , and brought you down , and then begot a Holy Seed in you ; from whence a pure unfeigned love to God hath oft sprung ; (mark) you not minding the workings and movings of this Power in you , nor waiting in it for to receive Counsel , you entered into reasonings and thoughts , which the subtilty (which is the Devil) presented in you ; and so ye hearkned not to Gods voice (the Power which had wrought so in you) but you entred into reasonings with the subtilty (which abode not in the Power) and this begot a questioning in you what that should be , which had so appeared in you , and broken you into such a tenderness , and had wrought such a sudden change in you , which you were not able to resist ; And ye going into the reasonings in your minds ; thus you turned from the pure Power of God , and then sin (which se-
parateth

parateth from Gods presence, which he by his Power
 worketh in you, had in measure smitten and brought
 down in you) arose again, and got the Dominion in
 you, and so you going thus from the Power wherein ye
 should have waited to have been preserved in the ten-
 derness, ye soon lost the tenderness and fear, which
 the Power had wrought in you; and then hardness of
 heart soon grew in you again, and then the Seed which
 God had begotten in you (which cannot be satisfied
 without his presence) that began to be sorely oppressed
 in you, by the sin (which separates from Gods pre-
 sence) which got up more and more in you, through
 your turning from the Power which ye once felt ma-
 nifested and working in you against sin: And then a
 grievous weight or buaden came upon the Righteous
 Seed in you; and then it began to groan and cry to
 God from under the burden and weight of iniquity
 that was upon it, and then the *Light* appeared more
 brighter in you again, (for the Seeds sake which suffer-
 ed in you) and shewed you that you were wrong: then
 the *Light* judged you for the wrong, and then trouble
 came upon you, and encreased in your minds; and
 then the Serpent, the Subtilty, the Devil (which a-
 bode not in the Truth) he appeared likewise in you,
 and begot a hurrying and a confused noise in your
 minds, and then presented many things unto you, and
 stirred you up to do them, that so he might draw you
 from hearkening unto the *Light* (wherein you should
 have waited to have heard and known Gods Voice
 and Counsel, and to have seen and heard what God
 had required at your hands) and thus the Subtilty,
 which is the Devil, who was a Murderer from the be-
 ginning, and abode not in the Truth, sought to draw
 you from the *Light* (which is the Truth) that so he
 might Murder the Righteous Seed, which God had
 be-

begotten in you, (unto which Seed the Promises are)
 Now your minds being drawn from the *Light*, which
 convinced you of sin, you entred further into sin,
 and then you could not find any Power for to resist sin,
 because you went from the *Light* which shewed you
 your sin, wherein ye should have waited to have re-
 ceived power against sin, and then the Seed suffered
 in you, by the sin which ye were entred into exceed-
 ingly; and trouble increased more and more in your
 minds, (this hath been the condition of some of you)
 and then the Subtilty drew you into reasonings and
 consultings what to do, that so the burden which you
 felt, and the trouble in your minds might be removed:
 So ye hearkning unto the Subtilty, he then presented
 severall things unto you to be done, some of which
 once were commanded by God to be done by them
 unto whom the Command came; and so the Subtilty
 perswaded you, that you must do those things like-
 wise, before ye could have peace, and witness the
 burden and trouble removed, which ye felt; So he
 having drawn you out of the sensibleness and feeling of
 the *Light* and Power of God, your understandings be-
 came wholly darkned, as unto the Counsel of God,
 and then these things which the subtil enemy presen-
 ted, exceedingly pleased the affectionate part in you,
 and some of you he perswaded to act such things as
 God never commanded any to act; and so ye going
 from the *Light* (which never changeth) and hearkning
 unto the Subtilty (which leads into changeableness)
 here ye began to run into *Sects* and *Opinions*, and *Heaps*,
 and *Parties*, and *Divisions*; yea, here is the ground
 and rise, and beginning of all *Sects* and *Opinions* in the
 world, peoples going from the *Light* and Power of
 God, which leads into the Substance, and into one-
 ness of mind, and hearkning unto the Subtilty, which
 leads

leads but into the likeness of *Truth*, and into *self-separation* and *Divisions*, and *changeableness* of mind; and when the *Serpent* had drawn you into several Opinions and Practices in your Worship, then he fed you with knowledge, that so each of you might be able to plead and contend for your Opinions and Practices; and then he begot a strong, hot, hasty will in you (which hath been called Zeal for God, whereby he drew you into hot contentions one with another, and so by little and little he raised up a secret envy and prejudice in you, one against another, till at length some of you brake forth into rage, and scorn, giving one another scornful Names.

And thus the Mystery of Iniquity wrought in many of you, until the Seed grew weak in you, (as to your feeling) and became as a dead thing unto you, being thus strangled in you, by your going from the Power, into those things that the Power of God never moved, or drew you to act, (but the *Serpent*, which abode not in the Power) So then you were not sensible of such a burden indeed, as ye were once sensible of, when the Seed which God had begotten in you, was more quick and lively, and then the Subtilty perswaded you, that now you were right, because you felt not such a burden and trouble in your minds as you once did; and then a joy sprung in you for a time, and then the Subtilty perswaded you, that you were now entred into the Work, and Service, and Worship of God; and that he had given you some reward, because you were not sensible of such a burden and trouble in your minds, as ye were before you acted those things in your Worship; and thus the Subtilty beguiled some of you: But this condition continued not long with you, for Cod's Eternal Witness (which ye had, as it were, slain, and made merry over it) that arose and appeared in you

you again, for the Seeds sake, and disturbed and broke that false peace, and joy, and perswasion, that you were got into, (through transgressing [*and going from*] that which is pure of God in you, and acting those things in the Transgression, which God never required at your hands) and then with God's witness, the *Light*, you saw your selves wrong again, and the *Light* judged you for your forwardness, and then you begun to loath those Practices in your Worship, which before you delighted in; and then something you came to feel stirring in you again, which was not satisfied, but breathed, and groaned, and cryed unto the Lord; and then you were in a fine tender condition again; But then the Subtilty soon appeared in you again, and presented some other new things unto you, and called those which he had formerly led you into, *old, empty, weak and beggerly things*; and thus he wrought in the Subtilty, to draw you from hearkning unto that which made manifest your Condition unto you; and thus he hath drawn some of you into most of the Sects and Opinions that be in the World, and through them; and thus in the Subtilty hath he wrought in you to save his head, (or life) for he knew that if you had hearkned unto the Truth of *God* as it appeared in you, and had obeyed it, that then *God's* Power would mightily have been made manifest in you, whereas the Seed immortal would have been raised up in you, which would have bruised his head.

So take notice how the Lord's Love, the *Light*, hath followed you, and checked, and reprov'd you for your hastiness and forwardness, and hath shewed unto you the emptiness and deadness of all the Profession and Worship that ever you have run into.

And sometimes when you have been brought into lowliness and tenderness, by the Power of the Lord
which

which hath smitten you , then the Lord hath opened mighty things in you unto his Seed , which breathed and thirsted after his Righteousness , and could not be satisfied without it , and then the Serpent hath wrought in you again in the Subtilty , to lead you from that which opened , and from the pure , and so lead you up in the boasting Nature , so hold forth those things in the fleshly Principle which the Lord opened unto his own Seed ; and thus he hath kept you out of the Life and Power of Truth , and he hath filled some of you with strange imaginations , and expectations concerning God and Christ , and his appearance without you ; and so all along he hath strove to keep you from minding Gods appearance within you , by drawing your minds into the visible changeable things , and yet the Lord in love to his own Seed hath spared you : So mind the Lords long patience , and forbearance which hath been great towards you , for his Seeds sake in you , which breathes and thirsts after his Righteousness , and cannot be satisfied without his life and presence.

And truly friends, my love is exceeding tender and large towards you in whom there is such a pure tender Seed stirring , and my desire is (who have seen the emptiness of all Profession without the Life) that you might come to witness the Seed satisfied in you (with the Pure Power, and Life, and Virtue of the Living God) which hath suffered long in you , and hath not been satisfied by reason of your disobedience unto the Light.

Therefore in Tender Bowels of Love and Compassion unto you , I do freely declare unto you all, The New and Living way which hath been from the beginning, which is *CHRIST JESUS*, the true Light which lighteth every one which cometh into the World, whereby

whereby every one of you believing in the Light, may come to receive a particular satisfaction from Christ, from whence the Light doth come.

Friends, *The manifestation of the Spirit is given to every man to profit withall*, but you have transgressed and gone from the manifestation of Gods Spirit in your own particulars, and so it is impossible for you ever to profit in the things of God, or come to receive a particular satisfaction, until you come to own that and believe in that, which you have transgressed and gone from, which was given you to profit withall, and to lead you into the substance, which giveth satisfaction.

Now the manifestation of the Spirit doth shew unto you your runnings, and willings, and actings, and strivings that ye have been in, whereby ye could never obtain satisfaction unto that in you which breathes to do the Will of God; now you must mind that which makes manifest these things unto you, and as you take notice of that (which is the Light) and wait in it, you will come to feel it drawing you into stillness, and coolness, and quietness of spirit; and then with the Light will you come to discern the Subtilty, and the motions thereof, which have oft beguiled you, by drawing you from quietness and stillness, into the Airy imaginations, whereby he hath tossed and unsetled your minds; and as you waite in that which doth make manifest, (which is the Light) and believe in it, you will come to feel something arising in you, in Power to judge and condemn the Subtilty, as that stirs in you to draw you from waiting upon God; and then you will come to know and feel the spirit of Judgement and burning, placed in you to purge you, and as you wait in the Judgement in patience and stillness, you will come to hear the still voice that is spoken

of in the Scriptures, saying, *This is the way* (shewing it unto you;) & when you see the way, as you wait in that which shewes it unto you, then you will come to hear the Command in Power, saying unto you, *Walk in it*, and then you will come to know your Teacher which cannot be removed into a corner; and so here the path of the Just ye will all come to know and witness in your selves, which is the shining Light that shineth more and more until the perfect day; for as you all wait in that which calls for stillness and silence to the flesh and the motions thereof, ye will come then to see more Light, and so ye will come to witness what *David* spoke to be true, who said to God, *In thy Light shall we see Light*, and then the Just (which hath been long oppressed and burthened in you) will begin to spring; and as you believe and wait in the Light, your minds being staid in it, you will come to feel God's living Power working and operating in you, condemning and removing that in you, which hath oppressed and burthened the Just, and so by God's pure Power, (as you wait and continue in it) you will come to feel and witness the just holy Seed raised up in you, from under that which did oppress and burthen it; and here you will feel the Captive come out of captivity by the Gospel, which is the Power of God, and the Prison door set open, and the Prisoners set at Liberty; And then as you wait in the Light you will come to feel God's pure Powerful Presence, and Life and Virtue running through you, which will refresh the Seed, which is tender, and give satisfaction unto it: and so as you all wait low in the fear of God, watching in the Light, that nothing may get up in you to boast and glory, which is not of God, you will then feel your love exceedingly increased towards the *Pure Living Truth of God*, and your whole delight will be

to walk in the Truth, in *Righteousness* and *Holiness*, (*without which no man shall see the Living God*) and as you all walk in the *Light*, obeying it, you will come into the Pure Fellowship, and Communion and Unity of the Saints, and then you will feel the Life, which is the *Blood* of *Jesus Christ* cleansing you, purging and purifying you from all Sin: and so as every one of you abide in the Faith, feeling it, and standing in the Power of God that will purifie your hearts, and give you victory over the World; and then you will come to receive a particular satisfaction from Christ the Power, which is the Author and ground of the Saints Faith, and you will feel God's Spirit, and Power, and Life as you dwell in it, drawing and leading you into whatsoever he requireth you to do; and as you all wait and are still in that which doth discern the thoughts and the intents of your hearts, and makes them manifest unto you, you will clearly come to discern the Subtily, and the motions thereof, which would draw you to act such things as the Lord doth not require you to act.

So all take heed to that *which discerns the thoughts and intents of your hearts*; for this is the measure of the Word of Life, which is quick and powerful; and as you all wait in it, you will feel it to be so: for you will feel it dividing the precious in you from the vile, and this is the *Ingrasted Word* which is able to save your Souls.

So this is not written to feed the carnal mind in any; but it is written for your sakes, who are truly breathing and thirsting after God's Righteousness, and cannot be satisfied without it; that so you may all come into the true Light wherewith you are enlightened, and that you with it may come to see how you have been tossed and tumbled up and down by the

Subtily

Subtily of the Serpent, in those things which could never give you true peace nor satisfaction; and that now through believing in the Truth and Obedience of the Spirit, you may all come to witness a particular satisfaction, and that you may come to feel the pure Image of the Holy God restored in you; even his everlasting Righteousness, his Power, his Wisdom, his Life and Glory raised up in you, to have Dominion, and to rule over all the Earth, and to subdue it; that so the pure God of *Life and Virtue* might be glorified in your mortal Bodies, and that you might all come to feel and witness an everlasting habitation of *Rest*, and *Peace* in him, who is worthy of all Honour, and Praise, and Thanksgiving, and Dominion for evermore, *Amen.*

Now some of you who have been ancient Professors, will say to us, *If we should joyn to you, we must lay down all then that ever we have professed; and what, have we been Professors so many years, and yet have to begin all at gain? Have we known nothing of God all this time? this is hard.*

To this I answer; Friends, if you come to joyn to the *Truth*, you must then lay down, and leave, and forsake all that, which you have held up and practised in your own wills, which you were never led or required to hold up or practise by the *Spirit of Truth*; but I do know and own, that there was a pure living Principle of God, oft stirring in you, in your Professions; by which Principle of God, you oft saw that you were wrong, and that you did that which was not *well-pleasing* in the sight of God in your Profession; for that principle of God in you, the *Light*, judged and condemned you for many of your actions which you acted; and sometimes the *Lord's Witness* brought you into a tender low condition, and then opened things unto the *Seed* in

you, but you not taking heed to the *Light*, to be the guide and stay of your minds, you continued not long in that condition, but you consulted with the Subtily (which drew you from *God's Witness*) what you should do, and so waited not in that, which brought you into tenderness to receive *God's Counsel* in that; but you took *Counsel* of the *Serpent*, and your own *Hearts*, and so ran into things which God never required at your hands, and therefore God hath no regard unto your *Worship*, because it was not in the *Spirit*, and in the *Truth*, you not being guided therein by the *Spirit of Truth*; So unto that, which was in the *Beginning*, you must all come, which is Christ the true *Light*, who hath enlightened you; and you must learn of Him, who is the *Light of Life*, the *Word*, and the *Power*, by which all things were made, and are upheld, and you must be subject unto the measure of Him in you; and this his *Measure*, if you submit to it, that will bring you to cease from your own wills and works, and to wait in silence and patience, to see and feel Christ the *Power of God*, to work all your works in you, and for you; and if you own the *Light*, that will plainly shew unto you how God formerly appeared unto you, and how you went from his appearance; so the *Light* will own that which God opened unto you at any time, but it will deny and condemn your own imaginations, which you mixed with that which God opened unto you; and so unto this *Witness* of the *Lord* you must all come, and believe, and wait in that, which will separate the precious from the vile, before that can be satisfied in you which breaths after God.

So my tender love and compassion is unto that in you which is not yet satisfied, but doth truly hunger and thirst after the *Life* and *Power of Truth*; and my Son doth travel for freedom, and satisfaction of that Seed and

and I suffer with it, and bear many things for its sake ; for I have true *Unity* and *Fellowship* with that in you, and I know it , and am known of it : but I cannot have *Unity* with many of your *Practices*, which ye have been in , because they have caused the *Seed* in you (with which I have *Unity*) exceedingly to suffer , you not being guided and led into them by the *Spirit of Truth* ; and so against all such *Practices* I do bear witness in the *Spirit of Meekness*, and I labour in the *Spirit of Love* , to turn Peoples minds unto the manifestation of the *Spirit of Truth*, which is given to every man wherewith to profit.

So all People, feel that, and mind that, and hearken unto that which oft riseth in your hearts, against *Lust*, against *Covetousness*, against *Pride*, against *vain* and *needless words* and *thoughts*, and against all *Evil* in its appearance ; and as you all mind this Principle which moves and stirs in you against all *Evil*, you will feel it divide your *good words* from your *bad words*, and *good thoughts* from *bad thoughts*, and *good deeds* from *bad deeds* ; and that which divides betwixt these, and shews you the difference of them, this is the *Word* which *Moses* and *Paul* wrote of , which is *high*, in the *mouth*, and in the *heart* ; Yea , this is the *Word of Reconciliation*, which reconciles to God ; this is the *ingrafted Word*, which is able to save the Soul.

Now you being turned to this *Word*, even to that which discerns the thoughts and intents of your hearts ; as ye wait in this, let the *Subtilty* appear never so subtilly to draw your hearts after any thing, or into any *Practice*, which the Lord requireth not of you, then this *Word*, which is the *Power*, it will make it manifest unto you , and it will stop you from entring into any such *Practices*, if you wilfully resist it not ; and believing and waiting in this *Word*, it will not suffer you to speak

any hasty *unsavoury words*, or *word*; and then ye will come to be truly sensible of a *bridle to the tongue*, without which all *Religion is vain*; and *this Word*, ye taking it to be your *guide*, it will bring you into *savoury sound words*, seasoned with the *Grace of God*; and so as your *words*, and *actions*, and *lives*, come to be ordered by *this Word* (*Christ the Power of God*) they will reach unto the *Witness of God* in every one where ye come; and if ye will hear *this Word*, and regard it, and not resist it, it will work *true Faith* in you, by which you will feel your hearts purified from *sin*, and ye will feel it giving you *Victory* over the World, *within* and *without*; and if ye keep in *this Faith*, ye will not make haste, for ye will feel the *Eternal Light* (which is the *Life of the Word*) calling and drawing you out of the *hasty nature*, into *soberness*, *stillness*, and *quietness*, and *meekness of Spirit*, and so ye will feel your strength renewed in the Lord, as ye all wait upon him in his *Light*; and all believing in the *Light*, ye will not come into *condemnation*; and as ye all wait in that which *discerns* and *reveals* the thoughts and the *intents* of your *hearts* (which is the *Word of Power*) this also will divide between your *good thoughts* and your *bad thoughts*, and the *good motions* and the *bad motions*, which you will see stirring in your *minds*; and if you hold fast the *Word of Truth*, it will preserve and keep you out of the *bad thoughts* and *motions*, and it will joyn you unto the *good*, and ye will come to feel the *operation* of the *Spirit*, and *Life*, and *Power of God in you*, to shake, and overturn, and work out that ground (which hath been in you) from whence the *bad words*, and *bad thoughts*, and *bad motions* have arose, which have burdened the oppressed and *tender Seed* in you, which you never could witness *satisfied* with all that ever you have performed; but as ye all *believe*, and wait in this *unchangeable*

able measure of God, you will come to feel the burden taken off the *Seed*; and ye will come to feel and witness more true *durable peace* and *satisfaction* in one hours waiting upon God, than ever you felt and witnessed in all the words that ever you have heard from any man or woman in all your lives, or in all your Practices, that ever you have practised (before you were brought to wait upon God in *his Gifts*, which he hath given you to profit withal) although in those things which ye have *practised*, I know ye have had a great joy appearing in you for a *time*, but it was not *durable* nor *lasting*; for when God's *true* and *faithful Witness* (the *Light*) appeared and shewed you how that God never *required* those things at your *hands* which you had practised, then your *Joy* and *Peace* withered and came to an *end*, which you appeared sometime to have in those *Practices*; and if at any time ye came to feel some little *Peace* and *Joy* and *refreshment*, through what God opened to the *Seed* in you, when by his *Power* ye were brought into some *Tenderness*, ye soon lost this also, by going from that which brought you into the *Tenderness*; But as you all come into the *Obedience* of the *Spirit*, and abide in it, this will bring you into the *seasoned Life*, and then ye will come to feel and witness pure *Peace* and *Joy*, and *refreshment*, and *satisfaction*, which will *last* and *abide* for ever with you, if ye *abide* in the *Spirit*; and then ye will be made willing to lay down and deny all that which ye have been *acting*, which ye never were led and guided to *act* by God's *Pure Holy Spirit*; and to deny all such also, as would draw you to *act* that which God requireth not at your hands,

So take heed of such as daub with *untempered mortar*, and *heal deceitfully*, who will *speak Peace* when there is no *true Peace*, (but the *pure Witness* of God *condemns*)

for such, with *good words* and *fair speeches*, deceive the hearts of the simple, keeping them ever learning, but never able to come to the knowledge of the Truth; and these through covetousness and feigned words, make Merchandize of poor People, for they have a Form of Godliness, but they deny and resist the Power, and therefore from such turn away.

And all mind that, and feel that, and be subject unto that, which for sin condemns *sin in the flesh*, and then you will feel the Spirit of Judgement, and Burning, and Righteousness, through which the Seed is redeemed, which Seed is Heir of the Kingdom of God; So all wait in the meek, lowly, quiet Spirit, that ye may come to witness this Holy Seed, which delights to do the Will of God, (by the Power and Life of God) raised up in you, satisfied, and brought forth out of captivity.

And look not out, nor strive after great and high things beyond your measures (for that puffs up, and leads into confusion and dark imaginations) but all wait and be still in the measure of God's Light manifested in you, that so you may come to feel him revealing his secrets and mysteries unto the Babes, which cannot live or be satisfied without him.

God is making known that, and stirring that in the hearts of People (throughout the World) which doth and shall confound and overturn all the Wisdom of this World, and the subtilty of the Serpent (from whence all the Worlds Wisdom arose:) and therefore the hand of the Lord will be terrible and heavy upon the disobedient, who disobey and transgress that which he hath put into their Hearts, (whereby he is opening a mighty understanding in the People) But the everlasting Blessing, and Peace, and Joy, and Glory of the Lord over all shall arise, and rest upon all those that joyn to, and believe in,

in, and obey that ~~Word~~ Word which is high, in the mouth,
and in the heart.

*By a Labourer in the Power of
Truth (which doth make free)
for the Deliverance and Free-
dom of the Righteous Seed.*

George Fox the younger.

*An Exhortation to Families, who have desires to
serve the Lord God in their several places, that
they may all learn in the Light of Christ Jesus,
the Wisdom and Power of God, who is the true
Teacher.*

O Ye Fathers and Mothers, stand in the pure fear
of the Lord, and wait in his *Light*; that ye may
receive his *living Wisdom*, and live in it, that so ye
may be ordered by it, and with it order all things to
God's Glory, and bring up your *Children* in the fear of
the Lord, watching over them in the seasoned savoury
Life of God, not suffering them to live in *wildness*, nor
idleness, nor *vain talking* (unreproved;) but in the *sober*,
meek Spirit, and in the Authority of God's *Lamb*, re-
prove them, and that will reach the Witness of God
in them, and correct them in the Fear, and Wisdom,
and Freedom of God, in the *Patience*; and follow
not their foolish wills, neither correct them in your
own wills, nor in *hastiness*, *rashness*, or *Passion*; for if
ye do, then that will use the Rod, which is to be
beaten with the Rod of God, and that will make your
Children more stubborn and wicked, and this will of-

send God; but stand ye in God's Counsel, and discourage nothing in your Children, but evil, and let them have that which is *meet, just, and reasonable*, and no more, that none of God's Creatures be wasted; and be ye patterns and good examples (in all holiness, gravity and uprightness) unto them, and let them have sufficient liberty to go to *godly Meetings*, and rather stir them up and encourage them to go to such, than hinder or discourage them; and keep your minds out of them unto the Lord, and let your love to them be in the Lord, that so ye may feel his Blessing coming upon you and them.

And all ye *Children*, who have *Parents*, honour (and be obedient unto) them in the Lord, and mind the Light of Christ (in you) and that will not suffer you to be *wild, nor wilful, stubborn, nor vain*, but it will check and reprove ye for all evil; and if ye will own its reproof, and believe and wait in it, it will lead you out of all evil, and it will bring ye into *Soberness and Meekness, Tenderness and Innocency*, and preserve ye in it, and it will bring ye to know and remember your Creator in the dayes of your youth, and it will reveal God's Power and Wisdom in you, whereby ye will be kept in true order: So suffer not your minds to follow vanity, neither walk in stubbornness towards your Parents, (nor others,) I warn ye in God's fear, lest he shorten your dayes, and cut ye off by his righteous Judgements; but mind his fear, and wait therein, that ye may feel his Grace, and be taught by it, and be obedient unto it, and then ye will feel the Mercy and Blessing of the Lord.

And all ye that are *Masters and Dames*, wait in the true Light, that ye may feel Christ the Power and Wisdom of God, to be *your Master*, that so ye may rule in your Places, in his Fear and Wisdom; and lay no
more

more upon your *Servants*, than ye would be willing should be laid upon you, if ye were in their places and conditions: (Mark that) and forbear *threatning them*, and be not *hasty to turn them away*, if they be willing to *abide with you*; but in *Patience and Meekness* shew them their Place and Service, and therein teach them, if they know it not, and let them have for their Service, that which is convenient, just and reasonable, that they may have no just cause to murmur or complain; and keep out of *Covetousness*, lest that hinder you from giving them sufficient liberty (who desire it) for going to the Meetings of the People of the Lord; and it in the Wisdom of God ye see freedom to turn away, give them sufficient warning, that they may provide themselves other wayes, for this is just and reasonable; & be not hasty nor rash with them, nor run into jangling with them, but if ye have cause to reprove them, let it be in the Fear and Wisdom of God, in the Freedom and Authority of the Truth, and that will reach unto the Witness of God in them; *so be not High-minded*, but *fear*, and be patterns unto them in the *lowly, meek and quiet spirit*; and bear with the *weak*, and forgive them that trespass against you; and render not evil for evil to any, but overcome evil with that which is good, and live in that which overcomes evil, that so the Truth of God may be exalted over all.

And all ye that are *Servants*, live in the Fear of the Lord, and wait in his Light, and be obedient thereunto, and also be obedient (in your places) unto those that are your *Masters and Dames* according to the Flesh, not onely to the *good and gentle*, but also to the *roward*, serving them in *Faithfulness and Uprightness of Heart*, doing what ye do for them, as diligently, faithfully and willingly, as ye should do any thing to the Lord, for this is right in the sight of God; and take heed

heed that none of God's Creatures be lost, or wasted under your hands, through your neglecting them, or slothfulness in your places ; and do not falsely accuse any, or speak evil behind any one's back, thereby thinking to get the favour or love of any, or upon any other account, for that is evil ; and be as diligent in your places, when your *Masters* or *Dames* are absent, as when they are *present*, for this is just and right ; and be not *stubborn* nor *wilful*, neither use *many words* to your *Masters* or *Dames* ; and if you know not well how to perform your service aright, then in *true humility* be willing to *learn*, and take heed of *High-mindedness* and *Pride*, or of being *wise in your own eyes* ; and when you have any spare time allowed ye, (being free from outward imployment) see that ye spend it in the fear of the Lord, in waiting upon him in his Light, that so all *vain talking*, *corrupt Communication*, *foolish jesting*, and all *vanity* may be kept out of ; and give not ye way to that mind which is *unstable*, which would be oft *shifting*, and going from place to place, for this is not right in the sight of God ; but wait in the Light, that ye may be *stead*, and settled in your minds ; and if ye see freedom in the fear of God (mark that) to go to another place, then give your *Masters* or *Dames* sufficient notice of it ; and if any of you, who know the Truth, come to be moved of the Lord to go to any place in his service, be faithful to the Lord, and when your service which he required of you is done, then return to your places again (except it be otherways ordered in the Fear and Wisdom of God) and be diligent in your places, doing the same that ye would others should do unto you in the like condition, and mind the Lord in all things, and above all things, and be faithful unto him, and he will be your reward.

And all ye *Fathers*, and *Mothers*, and *Children*

and Masters, and Dames, and Serbants, who have the Creatures of God to *buy or sell*, or to *exchange*, live in the fear of the Lord, that ye may feel his Wisdom to guide you in your trading, and do not *speak better or worse* of the *Creatures* then you know them to be, thereby to get the *greater gain*; for that is *Idolatry*, it arising from *Covetousness*; but wait to feel God's Spirit to bridle your tongues, and use but *few words* in your trading; and if ye ask a question therein, do it in simplicity, and keep in the Light which is equal, that when ye offer or ask a price for the *Creatures*, it may be in equality; and let that be your rule, and not the price of the Market, except that be equal, that so ye may reach the equal principle one in another; and then stand to your word, and here you *yea* will be *yea*, and your *nay* will be *nay*, and so you will be kept in the Doctrine of Christ, with his Light, out of all Evil; and ye abiding in the Light, it will bring ye to *do to everyone, as ye would be done unto*; and take heed that ye stir not up the impatient, crooked, disorderly nature, one in another, with your words or actions; but bear one with another, and forgive one another; and when ye tell each other of a fault, do it in the Fear and Wisdom, and Meek Spirit of God's Lamb, that so ye may restore each other therein; and when ye have any convenient time, assemble your selves together in the Name and Fear of the Lord, and wait every particular in the Measure and Gift of God in you, which is given ye to profit withal; and all wait together in the Light, and believe in it, that ye may be Children of the Light, and therein watch unto Prayer, and one over another, and this will beget ye into unfeigned love; and walking in the Light ye will have true unity and fellowship one with another, and the Blood (which is the Life) of Jesus Christ you will feel

feel cleansing you from all sin, and so ye will come into the unity with God; Also, to feel his Word, his Power, and Wisdom (in you) by which all things were created and made, and are upheld, that therein ye may be ordered in the particular, and that therein ye may use and order all God's Creatures, to his Glory; and then all false Weights, and Measures, and Wayes, and Worshipps will be destroyed, and then shall Truth, Equity, Righteousness, and true Order and Mercy prosper, and run down as a River: So let your Faith stand in Christ Jesus, the Light, and Wisdom, and Power of God, and then true Worship, true Weight, true Measure shall be set up and established, and then shall the Lord be exalted over all the works of his hands, and so ye will feel his blessing: Unto him belongeth the Dominion and Honour, for he is worthy of it for evermore, *Amen.*

By *George Fox, the Younger.*

The Words of the Everlasting and True Light, Who is the Eternal Living God, and the King of Saints, which he gave unto me his Servant, to declare unto the Inhabitants of the Earth, and unto all such as have any true tender desires in them after Righteousness, and Truth.

HEarken, O ye Nations! and give ear ye Inhabitants of the Earth: Thus saith the Lord God of Heaven and Earth, whose Name is *the Light*; I am the Lord, and there is no other that can save; I the Light created all things, and formed and made you all of the dust, and I breathed into you my Light, my Life,

Life, that ye with it should have been guided, and led in my Wisdom, to have ordered all things which I have created, and to have ruled over them all, that I in you might have been honoured and exalted over all the works of my hands, which I the Light created; But from me the Light ye have departed, and ye have hearkned unto the subtil Serpent, which is the Devil, (who abode not in me, the Light, the Life, the Truth, which created all things) whom I have cursed above all the Beasts of the Earth, who is the Seed of Enmity; and ye hearkening unto him, he hath begotten you in to Enmity against me the Light; and so hath begotten and led you into the Curse, and so he is become your Father and Leader, whom I have cursed, and all that ye bring forth and act in him, I have cursed, because it stands in the Enmity against me the Light; yet I (the Light) have looked upon you, and pittied you, because of the loss that ye are come into, and the darkness that is come upon you all, through your departing from me, the Light.

And I the *Eternal God* have sent him, who was glorified with me *before the World was*, by whom I made the World, who is not *without me*, nor I *without him*, but he is *in me*, and I *in him*, and *He* and *I*, and the Spirit that proceeds from *Us*, are one *Being* and *Substance*. (Mark) I the *Eternal God* have sent him into the World, who was glorified with me *before the World began*, and he is called *my Son*, because he is the *Express Image* of *my Glory*, and bears *my Name*, the *Light*, the *Life*, the *Truth*, which is but one, and he is *my Love* unto you the World; and that is he that lets you see the Enmity and darkness that ye are in, and how ye are departed and gone from *Me* the *Life*; and for this end I have sent him a *Light*, that ye all through him the *Light* might believe, that so he who shews you your Sins,

Sins, your *Enmity*, your *Darkness*, ye believing in him, might receive power to come out of it, and that he might save you from the curse which ye went into, *Light* when ye hearkned to the Serpent, whom I have cursed, *Light* who is become your *Leader*.

But I have sent you the *Light* to be your *Leader*, to lead you from the *Serpent*, and out of all that which he hath led you into. (Mark) out of *Enmity* against me, out of *Darkness*, and so out of all unrighteous words, and deeds, and thoughts: And I the *Eternal God* have given my *Son* (the *Light*) power to plague, and to judge, to condemn, and to destroy all those that will not hear him (the *Light*) who makes manifest unto you your unrighteous words, deeds, and thoughts, which the *Serpent* hath led you into; and because ye live in these, I cannot have fellowship with you, nor reveal my secrets unto you, but my anger is kindled against you; but if ye would hearken unto my *Love*, the *Light* which lets you see all that ever you have done, and own him to be your *Leader*, and receive him, and give up your selves to be guided by him, then you shall feel his *Power* in you, (which I have given him) to lead you out of *Enmity*, and *Darkness*, and the *Curse*, and out of all *Sin*, which was the cause of the *Curse*, and so to destroy that *Nature* in you, which the *Serpent* hath begotten ye into, and to beget you again into the *Nature* of himself, the *Light*, in whom I am well pleased; and then my anger would be turned away from you, and I should have fellowship with you again, as I had in the beginning, and the *Serpent's* head ye should come to witness bruised (who drew and led you out of me the *Life*) and the *Tree of Life*, which I shut you from (because of your disobedience, ye should come to know it) and to feel it, and to feed upon it again, and I should delight to do you good.

But (O ye disobedient) ye are from this, because ye
 despise *Me, my Son, my Spirit*, who are one, who are
 into *Light and Life*, which is not far from you ; for I the
Light give unto every one of you *Life*, and *Breath*,
 and you, and all things, are upheld by me, the *Light*,
 whose presence filleth *Heaven and Earth* ; and I have
 long spared you, and my patience and long-suffering
 towards you hath been exceeding large ; but you in
 your imaginations have put me afar off, and ye will
 not own me, the *Light*, the *Life* in you, because my
 appearance in you hath been, and yet is to make mani-
 fest Sin and Evil in you, and to check and reprove you
 for it, and to call you out of it ; and therefore you are
 offended at me ; and you whom the *Serpent*, the *Prince*
 of the Power of the Air hath led out of me, into airy
 imaginations, you scorn me, the *Light* in you, and
 you count me a low, poor, weak thing, not worth the
 taking notice of, because I have been patient towards
 you, and have tenderly, meekly, and lovingly made
 manifest unto you Sin, and Evil, in its appearance,
 and have reprov'd you for evil gently ; therefore you
 have disobeyed me, and dishonoured me, and called
 me a *Natural Light* ; and ye have said, I the *Light* am
 not able to save those that believe in me ; and many
 of you have got my words, which I the *Light* spoke in
 my servants of old, and ye in the Enmity, give other
 meanings to my words, and so with my words mixed
 with your own meanings and imaginations, ye fight
 against me, the *Light* and *Life* within you, and so
 against my Children, which bear Testimony of me,
 the *Light*, who *lighteth every one that cometh into the*
World ; and these your iniquities I have long born,
 and you have grieved my Spirit, which hath long strove
 with you, and I the *Life* have been oppressed in you,
 and by you : But verily, my Spirit shall not always
 strive

Strive with you, neither will I, the *Light*, alwayes bear
 your iniquities; for verily, I the Lord God Almighty,
 (who am the *Light*, which have made manifest your
 iniquities unto you, which some of you call Natural,
 and say that those who are led and guided by me the
Light within, which makes manifest Sin, that they
 are guided by a spirit of Error and Delusion.) [Mark] I
 will make you know your Blasphemy, and you shall
 know and feel to your Everlasting destruction, (if you
 speedily repent not) that I the *Light* [which lets you
 see Sin, and reproves you for it] am Spiritual, and am
 the Spirit of Truth, who leads all those that receive me
 out of all Error and Delusion, into all Truth: and I'll
 make you know, that I the *Light* am a consuming fire,
 which none can quench; for now will I the *Light* and
Life arise, who have so gently reprov'd you for Sin,
 and called you out of it, and have so long suffered in
 you, and by you, as a Lamb; yea, I will arise, and ease
 my self of my adversaries; I will not spare any that
 will not own me, the *Light*, but I will overturn you
 all, without respect of Persons, and I will give to every
 one according to the fruits of their doings. I matter
 not what name ye are called by, whether it be King,
 Protector, Prince, Duke, Lord, Judge, Justice,
 Parliament, Priest, Lawyer, gathered Churches,
 Army, Gentry, mean Men, or Beggars: (Mark) I
 the *Light* made you all of one blood, I formed you all
 of the dust, I breathed into you the breath of *Life*,
 gave you the *Light* to lead you, and to order you, and
 that ye in it should have walked and ordered all things
 to my Glory; but many of you have slighted me, the
Light in you, and would not take Counsel of me, nor
 be ordered by me, but have chosen to follow your own
 hearts lusts, and have taken counsel of the Serpent, and
 have chosen him to be your Leader, and in his Wisdom

ye have walked, and by him ye have been ordered, and by him ye have ordered things to the dishonour of me, the *Light*, whom many of ye call *Natural*. Mark, I the true *Light* will arise, and will plague and torment all you that disobey me, and will not turn at my reproof; I will bring such heavy judgements upon you, as have not been felt; I will be a swift witness against all the wicked; I the *Light* will stop the mouths of vain talkers, I will confound the wisdom of wise men, I will make diviners mad, I will bring down the high lofty spirits of men, I will make ye bow unto my Name, the *Light*; you shall feel it is not *Natural* nor weak (as some of you have said of it) for it shall break you to pieces, and all your Profession and Wisdom, which is out of the *Light*, I the *Light* (in you) will confound it all, I'll break all *Sects* and *Opinions*, and *gathered Churches* (so called) which are not in me; I the *Light* in you, will take away all Peace from the Earth, yea, I'll bring you to your wits ends, I'll burn your Heavens, all your Joy, your Peace, your Righteousness, which stand in the Power of *Darkness*; I the *Light* in you will consume it all; I'll burn Heaven and Earth, I'll burn within and without, I'll strike with astonishment, with fear and amazement, with madness and destruction; I'll bring *Plagues within*: and *Plagues without*, until I have consumed all you mine Enemies, who will not own me, the *Light within*: I the *Light* will overturn *Kingdoms* and *Nations*, and *Rulers* of all sorts, and *Armies*, and *gathered Churches*, which will not own me, the *Light* in them, to guide and lead them.

Wo un'o the *Purtherers*, *Whoremongers*, *Thieves*, *Cheaters*, *Swearers*, *Ljars*, *Hunters*, *Gamesters*, *Vain-talkers*, and all workers of iniquity, who hate me, the *Light*, who have made mani-

fest your abominations, and reprov'd you for them: I have been pressed with your iniquities, but I the Light will arise upon you; and if ye will not hear and return speedily, I'll fall upon you, and grind you to Powder; and all, both high and low, rich and poor, Professors or not Professors, and all time-servers, who will not own me, the Light in you, and return to me the Light, I will make no difference of you, because of your names or places, but I will break you to pieces like a potters vessel, I'll tread you like mire and clay in the streets, and I'll make you know, that I the Light (*which lighteth every man that cometh into the World*, that all through me should believe) am the true Eternal God, which created all things, and that by me, the Light, all things are upheld, and that there is not another beside me that can save; for I will furnish all the gods of the Heathen, and destroy them, and those that worship them, and will not repent and turn unto me the true Light, I'll make a short work, I will cut it short in Righteousness; and I the Light will be exalted over all the Earth, and I'll prove myself to be stronger than all in this Generation.

And all you who are scoffers and scorers, who scorn and scorn at my Children, who in this the day of my Power have trembled at my Word: Mark, I'll make you assuredly to tremble and quake; yea, you who have despised me, the Light, and have scoffed at my workings in my People, I the Light in you will make you to drink the cup of Trembling, and ye shall not be able to resist it, and then ye shall know that I the Light am he that will work, and none shall be able to stop me, yea, I the everlasting Light will wound, and none shall be able to heal; I will kill, and none shall be able to make alive: Therefore consider what I say, before the day of your visitation be wholly past, and return unto me, the

: Light in you, and repent, lest my long patience come to
an end, and so I destroy you utterly.

Now all people, in whom there are any true tender
desires after Truth and Righteousness, I the true Light
in you did beget them; and if ye will hearken unto
me, the Light in you, I will let you see all that which
doth oppress those desires in you; and I will not one-
ly shew you that which doth oppress those desires in
you, but I the Light (if ye will receive me, and learn
of me) will teach you to deny, and to resist all that
which is contrary unto me, which doth oppresse that
which I have begotten in you; and if ye will believe,
and wait in me, the Light, I will give you Power to
resist all that which is contrary unto me, and I will
destroy all the works of the Serpent in you, and bruise
his head, and I will purge out all your iniquities; and
forgive all your trespasses, and I will change your na-
ture, and I will make you new Creatures, if ye will
hearken unto me, and obey me the Light in you; and
I will make you partakers of my Divine Nature; and
I will judge, and condemn, and consume all that in
you which is contrary to my Nature, if ye will abide
in the Light; and I will take away all Darkness; and
all earthly-mindedness; and I will reveal my secrets and
mysteries unto my Seed in you, and I will cause you
to have delight alone in me the Light of Life, and I will
feed you with the Bread of Life, and ye shall drink of
the Life, and ye shall be satisfied; and I will manifest
my Power more and more in you; and if ye will be
faithful unto me, and obey my voice, and wait upon
me, the Light, then I will make the crooked wayes
straight before you, and the rough wayes smooth, and I
will destroy the Power of Darkness within and without
you; and if ye will follow me, I will lead you out of
the World, and Worldly cares, into Patience, into
Light.

meekness, and into stillness and quietness of spirit; and whatsoever you suffer for my Names sake, I will be your exceeding great reward, and I will be your dread, and ye shall be the dread of Nations; and I will be your Glory, and ye shall be the Glory of Nations; and I will reign over you, and ye shall reign over all the World, in my Light, and Life, and Power; and if ye continue in me the Light, I will give you Dominion over all your Enemies, within and without you, and I will make them all bow before you; and I the Lord God of Light and Life, will be your Redeemer and Saviour, your Rock, your Shield, and your Defence; and if ye will wait in my Life, it shall be your Life, and I the Life will destroy the destroyer, within and without you, and I will bring you out of all trouble, and restlessness, and dissatisfaction, and I will be your peace, and your rest, and your satisfaction, and ye shall lie down in me the Light of Life, and none shall make you afraid. These things shall you come to witness in the work of your Regeneration, and much more than is here expressed, if ye be faithful unto me the true Light in you, who have no fellowship with any thing that is Evil; and then I will purge all Evil out of you, and even as I am, so shall ye be also; ye I will work this work, and perfect it in you, if ye continue and abide in me, the Light.

Now if any should say, that here is nothing spoken of Christ, in what I have here written; I answer, What I have here written, is the words which the Father, who is one with Christ the Son, gave unto me to write, in which words the true Christ is owned, Testimony given of him, and no other.

But further, in the Fear and Wisdom of God, the satisfaction of the simple, I do declare in plain word; *That I do believe in the true Christ, the Lord*

Life, who was glorified with the Father before the World began; and I do believe that he was in due time made manifest in that body of flesh, who was called Jesus, and that in him the fulness of the Godhead dwelt bodily, who was supposed to be the Carpenter's Son, whom the Jews Crucified without the gates of Jerusalem; and I have remission of sins through his blood, who is the Lord of Life, and he was buried, but he is risen, and Ascended, and sits on the right hand of the Majesty on high: This is the Christ I own, who also was, and is crucified in Sodom and Egypt by the Rebellious; yea, he is Crucified afresh, and put to open shame now, by those that trample the blood of the Covenant, the Light of Life under their feet, and count it an unholy, or a natural thing, and such act despihtfully against the Spirit of Grace; and such murder the Seed which keeps the Commands of God; and such will God the Light overthrow and burn to ashes, as he did Sodom and Gomorrah; but all that love and obey the true Light (which is the fire) shall be saved and preserved by it, and shall remain unhurt; but all that hate and disobey the Light in them, that is their condemnation, the Light.

These are faithful and true sayings, and things also that must shortly come to pass, and be witnessed.

Postscript.

READER,

WHoever thou art, be moderate, and take heed of disobeying, and despising the true Light; for if thou dost, thou disobeyest and despisest the True and Eternal God, who is Light, and that is his Name, whereby he is known, and will be known in this Age and Generation.

Therefore stumble not at the Light which lighteth every one that cometh into the World; for if thou dost,

thou stumblest at God, his Name, at Christ the Word, (by which all things were made, and are upheld) at the Door, the Way, the Truth, and the Life, at the Rock, at the Elect Stone, and these all are but one : and if thou stumble at these, what ever thou art, thou shalt be broken.

But they that obey and believe the true Light, they shall be made Children of the Light, and shall be taught of God and shall walk in his Light.

G. F.

A Word to the People of the World, who hate the Light to be witnessed by the Light in them all ; Wherein is shewed unto them, what the Light is, which is the Condemnation of the World with its deeds ; and what the Spirit of Truth is, and what it leads them into, where they are led by it ; and what the Spirit of Error is, and where it leads them into who are led by it : And also they are here exhorted to repent, whilst they have the Light, to believe and walk in the Light, Lest Darkness come upon them, and they into it be cast, where there shall be weeping and gnashing of Teeth. Also a few Queries to such Professors as stumble at the Light, the Word, the Kingdom, and Spirit of God within, and tell People that none can be free from sin in this Life, and yet say, that they own the Scriptures.

Light is come into the World, and the World hates it, Joh. 8. 12. and the whole World lyeth in wickedness, 1 Joh. 5. 19. And this is the Condemnation of the World, that Light is come into the World, and men loved the Darkness rather than the Light, because their deeds were evil (saith Christ) Joh. 3. 19, 20. And every one that doth evil, hateth the Light, neither cometh he to the Light, lest his deeds should be reprov'd ; But

things that are reprov'd are made manifest by the Light ;
 for whatsoever doth make manifest is Light, Eph. 5. 13.
 and Christ Jesus he is the true Light, which lighteth
 every man that cometh into the World, John 1. 9.
 Drunkard, thou hast a Light given thee which comes
 from Christ ; and that is the Light which lets thee see
 that thou shouldst not be drunk ; so here thou hast learn-
 ed thy Condemnation (which is the Light ;) Swearer,
 and Liar, and Fighter, and Quarreller, thou hast a
 Light given thee which comes from Christ (who saith,
 Swear not at all) and with this Light, thou seest thou
 shouldst not swear, nor lie, nor fight, nor quarrel, for
 the Light in thee witnesseth against these things ; so
 here thou hast learned thy Condemnation (the Light ;)
 Scoffer, Scozner, Hocker, Railer, Cursed Speaker,
 foolish Jester, vain Talker, Cozener and Cheater,
 the Light that shines in thy Conscience, though thou
 canst not comprehend it (Job. 1. 5.) because thou art
 Darkness, it is pure and Eternal, and never consented unto
 Evil, but stood and stands a Witness for God, against
 all Evil ; (Mark) this Light, this pure Witness often-
 times hath appeared and doth appear unto thee, and in
 thee, and lets thee plainly see that thou shouldst not act
 any of these evils before mentioned, and it often checks
 and reproveth in secret, when thou dost so act ; so here
 thou hast learned what Condemns thee, (which is the
 Light) Eph. 5. 5, 13. Proud one, Wanton one, Lust-
 ful one, Covetous one, (who art an Idolater,) Back-
 biter, Whoremonger, Gamster, Sporter, and Pro-
 phane one, who walkest on in Lasciviousness and excess
 of the Creatures, in Revellings, Banquetings, and abomi-
 nable Idolatries, and whoever thou art that acts any
 manner of unrighteousness whatsoever, it is sin, and it
 is of the Devil ; but the Light that lighteth every man
 that cometh into the World, that is the Son of God, who

is made manifest for this very end, *that he might destroy the works of the Devil*, 1 Joh. 3.8. and He (mark) the Son of God, hath given thee a measure of his *Light*, and that is the measure of his *Light in thee*, which lets thee see that thou should not act any of these *abominations* before-mentioned, but it oft appears in thee to convince thee of thy *Evil Deeds*, and reproveth thee, and judgeth thee for thy wickedness; so here thou hast learned thy *Condemnation*, which is the *Light*, which makes manifest unto thee thy *abominations*.

And thou who maketh a *Profession* of the *Saints words*, but art found to be out of their *Life*, and in thy dark carnal mind and imaginations run'st into their words (the *Scriptures*) and calls them the *Word of God*, and thy *Rule*, and the way to know God (and yet thou livest contrary to the *Scriptures*, and art out of the *Knowledge* of God, whom to know is *Life Eternal*) Mark, the *Light* wherewith thou art enlightened withal, it comes from *Christ* (who lighteth every man that cometh into the *World*, and his *Name* is called the *Word of God*, yo Rev. 19. 13. and he is the way to God, and no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him) Mat. 11. 27. and this *Light* which comes from the Son of God, often times appears in thee, and shews thee that thou art out of the *Saints Life* (though thou profess their *Words*) and the *Light* lets thee see that thou art a *Thief* and a *Robber*, and art climbing up another way (in thy imaginations) than by the Door, (Joh. 10. 1.) which is *Christ* (from whence the *Light* doth come) and this *Light in thee*, which makes manifest to thee thy condition, it oftentimes comforts thee and thy imaginations (which thou hast raised out of thy dark mind, concerning the *Scripture* which were given forth in the true *Light*) and the *Light* oftentimes convinceth, reproveth, and judgeth thee.

of and for thy *hypocrisie*, and *dissimulation*; and *feigned* love, and *humility*, and *will-worship*; and lets thee see that thy worship is not that *Worship* which the Lord requireth; for that is in the *Spirit*, and in the *Truth* which God requireth, *Joh. 4. 22, 23, 24.* and thou being out of the *Light* (not being guided by it) art out of the *Spirit*, for the *Spirit* is *Light*, and the *Light* is the *Truth*, and so out of the true *Worship* in the false, *working* thou knowst not *what*; so here with the true *Light* thou art condemned, and so hast learned but thy *Condemnation*.

Therefore all People, both *young* and *old*, *high* and *low*, *rich* and *poor*, *bond* and *free*, who yet live in any of these *Evil Deeds* before-mentioned; *mind* that which makes manifest your *Evil Deeds* unto you, which is the *measure* of the pure God, which he hath given you to profit withal, and this *measure* in you convinceth you from *sin*, and *reproves* you for it; now mind to stand in that which doth convince; for that is the *Power*: and as God you stand and believe in that which doth convince you, it will lead you into true *Repentance* never to be *repented* of; for it will bring you to *repent* of, and to *forsake* all your *Evil Deeds* and *hard speeches* (*Jud. 15.*) which you will see in the *Light* (which never consented unto *Sin*) that you have *acted* and *spoken* against the *Light* leaving God; so believe in the *Light*, which shews you *Sin* and *Evil*; and wait in the *Light* as it *ariseth* and *appears* in you, to shew you your *estates* and *conditions*: Now if you believe in the *Light*, and wait in it, you will come to receive *Power* from Christ (from whence the *Light* doth come) to *overcome Evil*, and to *withstand* the *Tempter*, when he appears to tempt you to *sin*; and the *Light* (believing in it) will preserve you out of the *Evil*, and lead you out of the *death* and *loss* that ye are in, unto Christ the *Life* and *Saviour* of the *Soul*.

But

But if you *hate the Light* (which shews you *Sin and Evil*) you hate Christ; for *I am the Light*, saith Christ, *John 8. 12.* and if you *hate the Light*, you *hate the way to the Father*, for *I am the way to the Father*, saith Christ, who is the *Light*, *Joh. 14. 6.* and if you *hate the Light*, you *hate the Truth*, and you *hate the Life*, for *I am the Truth and the Life*, saith Christ, the *true Light*, who *lighteth every man that cometh into the World*, *John 1. 9.* and *12. 46.* and if you *hate the Light*, you *hate the Covenant of God*; for *I will give him for a Covenant to the People, and for a Light to the Gentiles*, saith God, *Isa. 42. 6.* and *49. 6.* and if you *hate the Light*, you *hate the Power*, for *all Power is given unto me both in Heaven and in Earth*, saith Christ the *Light*, *Mat. 28. 18.* and if you *hate the Light*, you *hate the Word of God*, and so you *hate God and Christ* (who are *One*) *John 10. 30.* Mark, for in the beginning was the *Word*, and the *Word* was with God, and the *Word* was God; all things were made by it, and without it nothing was made that was made: in it was *Life*, (Mark, in the *Word* was *Life*) and the *Life* (of the *Word*) was the *Light of men*; and *John*, a man sent of God, bare witness of the *Light*, that all men through Him might believe, (Mark) through Him, who *lighteth every man that cometh into the World*, *John 1. 1, 2, 3, 4, 5, 6, 7, 8, 9.* and God is *Light*, 1st *John 1. 5.* and God and Christ are *One*, *Joh. 10. 30.* 1st *Joh. 5. 7.*

So you that be turned from the *Light* (which sheweth you *Sin and Evil*, mark what you are turned from) you are turned from the *Way*, and from the *Truth*, and from the *Life*, and from the *Covenant of God*, and from the *Power of God*, and from the *Word of God*, and from God and Christ, from whence the *Light* doth come, and into the *Darkness* you are turned and gone, and the *Prince of Darkness* ruleth in you (Eph. 2. 2.)

that so you cannot find any power over your own perverse Wills, nor over your Lusts, nor over any Sin there, being gone *from the Light* in your own particulars; in which *Light*, if you *believed* and *waited* in it, you would receive power to *overcome* Sin; but you not believing in the *Light*, you believe in him who leads you from the Power of God into Sin, and there he persuades you that you must live (in Sin) so long as you live upon the Earth; and you have believed and received this Doctrin of him, and you teach it to others, and so are become the *Devils Ministers*, and so you deny the end for which the Son of God was made manifest, which was to *destroy the Works of the Devil*, and to take away Sin, 1 *Joh. 3.8. Mat. 1. 21.* and yet many of you feed yourselves with hopes of *Life and Salvation*, but your hopes are *vain* and will *perish*; be not deceived, God will not be *mocked*, for such as you *sow*, such shall you *reap*, *Gal. 6.7,8.* Ye that live *after the flesh*, fulfilling the lusts thereof, you shall *surely die* (if ye repent not speedily) *Rom. 8.13.* and you that *sow to the flesh*, shall of the flesh *reap Corruption*; The day of the Lord hasteth greatly, wherein you must give an account unto him, who will *judge you righteously*, and reward you according to *your Deeds* done in the Body; 8,9 and all you who have been slothful, and have hid that in the Earth which the Lord gave you to profit withal, you will be turned into utter darkness, *Mat. 25. 30. John 12. 35.* Therefore while you have the *Light*, believe and *walk in it*, lest thick *Darkness* come upon you, and even such *Darkness* as may be felt; the day of your Visitation-prize, lest the things that *belong to your peace*, be wholly hid from your eyes: Consider there is a time when the *Candle is lighted*, and when you may see (if you search with it) what is in the house; but mark, 2. 2. this time will not alwayes continue with the wicked, for

for the Candle of the wicked shall be put out, Prov. 24. 20. Yea, the Spirit of the Lord shall not alwayes strive with man, Gen. 6. 3. Therefore cease from your dark imaginations, which several of you have got into; for who-soever followeth the imaginations and thoughts of his own heart (which all who believe not in the *Light* do) they run on in darkness, and know not whither they go; and such are under the *two*, putting darkness for *Light*, and *Light* for darkness; calling the Spirit of Truth, the Spirit of Error, and the Spirit of Error, the Spirit of Truth, Isa. 5. 20. as all the world do, who lie in wickedness, and hate the true *Light*, which lighteth every man that cometh into the World; which *Light* reproveth you for your wickedness; and this *Light* you call a Spirit of Delusion and Error; and you say, that those who are guided by it, are deluded and led into Error. Oh! take heed of Blasphemy against the pure God, who is *Light*. Mark the Spirit of Error, what it is, and what it leads into; it is that which abode not in the Truth, and it is a Murderer, and was so from the Beginning; and they who walk not in the true *Light*, they walk and are guided by this Spirit, and some by it are led to murder, some to steal; some to be drunk, to swear, to lie, to cheat and cozen one another, to fight to game, and some it leads into vain laughter, foolish jesting, corrupt communication, cursed speaking, wantonness, lust, whoredom, fornication, and into covetousness [which is Idolatry] into pride, variance, strife, railing, back-biting, envy, wrath and malice, false accusing the Innocent, and into all manner of ungodliness, into feigned love, self-seeking, dissimulation, hypocrisie and feigned flattery, and to hate the very appearance of Truth, Eph. 4. 29. and 5. Gal. 5. 19, 20. Now examine with this which reproves you for sin in secret, and it will let you see that you bring forth many of these cursed Fruits before

before-mentioned, and so are deluded and guided by the *Spirit of Error*; now the true *Light* [which lighteth every man that cometh into the World] comes from the *Spirit of Truth*, and that is the *Truth*, and it witnesseth against all these *Evil Deeds* before-mentioned, [which are out of the *Truth*:] And they who believe in the *Light* [which makes manifest sin and evil] and wait in it, they receive Power from him from whence the *Light* came, *John* 1. 12. to obtain from *Evil*, and to overcome *Sin and Evil*, [and this I witness;] and that *Spirit* which tempts the Creature to *Evil*, is the *Spirit of Error*: So we who believe in the true *Light*, which is the manifestation of the *Spirit of Truth*, which is given to every man to profit withal, *1 Cor.* 12. 7. we by it are led out of *Error and Delusion*, into the perfect *Truth of God*, and to act those things which are well-pleasing in his sight, *Mat.* 11. 29. they being learned and wrought in the *Light* which comes from the Son, in whom the Father is well pleased, *Joh.* 3. 21. and this true *Light* in us is our *Guide and Teacher*, and this brings us who wait in it, to understand the *Scriptures of Truth*; which was given forth from the *Spirit of Truth*, and it brings us into that which the *Scriptures* speak of, into the *Life and Power of God*, and to witness that which the *World* talks of; for they will talk of *Faith in Christ Jesus*, though they witness not what they speak; but we who believe in the *Light*, are made (by the Power of God) *Children of the Light*; and we witness *Faith in Christ*, which *Faith* purifies our hearts, and gives us victory over the *World*, *Act.* 15. 9. *1 Joh.* 5. 4. and the *Light* leads us into meekness, into soberness and love unfeigned, into holiness and uprightness, into sound and pure Judgement, into Mercy, into Patience, when we are reviled and persecuted (and at all times) into long-suffering and *Truth* in the inward parts, to do unto
all

all men; as we would they should do unto us; yea, it leads us who abide in it, into all Truth, Joh. 16. 13. and this is not of our selves, for it is the free Gift of God, who freely gave his Son for a Covenant of Light, which lighteth every man that cometh into the World; and we who have received the Gift of God (the Light) by the Gift we are brought to bring forth these fruits, which are contrary to those which the Spirit of Error leads the Children of disobedience to bring forth, Gal. 5. 22, 23. For although we the Children of Light, are accounted to be in Delusion and Error, Gal. 5. 22, 23. yet it is but by you who bring forth the Cursed fruits, which the Spirit of Error leads you to bring forth; so in the Light, Life and Power of God we stand over all false Accusations and Reproaches, and Persecutions, and in the patience of God's Lamb we bear them all, and our love goes forth to your Souls, who wilfully oppose yourselves, and we declare unto you that the long-suffering of the Lord towards you, is to draw you to Repentance, Rom. 2. 4. and I have directed you to that which will shew you what you ought to repent of.

Therefore consider your wayes speedily, all you that forget God, lest he tear you in pieces, and there be none to deliver you, Psal. 50. 22. for verily, this I declare unto you in the presence of the Lord, that if you go on, and continue in stubbornness and Rebellion against the Pure God, and despise his Love, and reject his Counsel, and still refuse to hearken to the Light of his Son in your Consciences (which reproves you for Sin, and is freely given to you, to lead you out of Sin unto God, if you wilfully do not resist it) Mark, when the measure of your iniquity is filled up, then will he arise upon you at noon, in his fury, and Wrath, and Indignation, Mat. 23. 35. and his eye shall not at all pity you, but he will bring his Plagues and Righteous Judgements upon you, which

which shall consume you both root and branch, if you will not be gathered in the day of his long patience and forbearance, which is the day of your Visitation, wherein you may come to know the things belonging to your peace, if you do not wilfully resist the Power that is offered and committed unto you; But if you resist the Power, then the Lords righteous Judgements will assuredly come upon you, and you will receive to your selves *Condemnation*; and if you continue in your wickedness until the day of your Visitation be past, then shall the *Light in all your Consciences* (which hath oftentimes shewed unto you your Evil Deeds) arise and witness to the Judgements of God that they are just, *Zech. 2. 7.* *Remember you are* *earned in your life-time.*

few Queries to such Professors as stumble at the Light, the Word, the Kingdom and Spirit of God within; and tell People that none can be free from Sin in this life, and yet say that they own the Spiritures.

Qu. 1. *ARE not all by Nature Darkness, and doth not the Light shine in Darkness, yea or nay?*

2. Qu. *Can any come to see themselves to be Dark-
ness, but with the Light which shineth in the Darkness,
yea or nay?*

3. Qu. *Is there any way to come out of Darkness and
death, and to receive Life, and to be made Children of
Light, but by believing in and following of Jesus Christ
the true Light (which lighteth every man that cometh
to the World) yea or nay?*

4. Qu. *Must not all be turned from Darkness to Light,
from Satan's Power to the Power of God, before
they can receive remission of sins, and an inheritance among
the saints that are sanctified, yea or nay?*

5. Qu.

5. Qu. Can any come into the true Faith (which purifies the heart, and gives victory over the world, without which none can please God) but by hearing the Word of God, yea or nay?

6. Qu. And is not Christ the Light, the Word of God; and is not Christ the Light, the Author and Finisher of the true Faith (which saves and justifies) yea or nay?

7. Qu. And is not the Word nigh in the Mouth and in the Heart, that men may obey it and do it; and is not Christ the Light, the Word, that Prophet, which all that hear him not, are to be cut off, yea or nay?

8. Qu. And is it not Christ the Word, which discerns and reveals the thoughts and intents of the heart; and is not he the ingrafted Word which is able to save the Soul; and is not he the Grace of God which brings Salvation, and is sufficient (which hath appeared unto men) and is not he the Word of God's Grace (which is able to build up and keep from falling) which People are to be commended unto, yea or nay?

9. Qu. And is not God Light, and is it not the shining of him in the hearts of People, which gives them the knowledge of himself in the face of Jesus Christ, yea or nay?

10. Qu. And is not Christ, the Light, the Hope, which purifies as God is pure (which anchors and stayes the Soul) to be known within; and are not People tossed like the Ship (in a tempest) without an Anchor, till Christ's Hope be felt within, to stay and anchor them; and is not Christ within, the Hope, a Mystery which hath been hid from Ages and Generations; and are not all they in a reprobate State, who know not Christ within them, yea or nay?

11. Qu. And is not God's Kingdom, Light; and is not like a little Leaven that is hid in Meal, and as a grain of Mustard-seed that is sown in the Earth, and shall be

Pearl hid in the Field, or like good Seed sown in the Field, both on stony, thorny, high-way, and good ground; and is not the world the Field, where the Seed of the Kingdom is sown; and is not the world in mans heart; so, is not Gods Kingdom within men, yea or nay?

12. Q^u. And is not the manifestation of the Spirit given to every man to profit withal; and do any worship the Father of Truth aright, but those that worship him in the Spirit and in the Truth, and is not the Light the Truth, yea or nay?

13. Q^u. And is not Christ the Light, that Word which reconciles to God; and is it not he that must open the understandings of men, before they can understand the Scriptures; and are not People in Errour, and in jangling and strife about the Scriptures, till Christ the Light, the Spirit of Truth, the Power of God (from whence Scriptures were spoken) be known and owned, to guide and lead them, yea or nay?

14. Q^u. And is not this the cause of so many Sects and Opinions, and Divisions as are, and of such strivings as are about Scriptures and Religions, because People know not, or own not the Spirit of Truth, (from whence Scriptures were spoken forth) to lead and guide them; and is it not like that People should run into Sects and Opinions, and Divisions and Strife; if they know not, or own not the Spirit of Truth to guide and lead them; and if the Spirit of Truth were known and owned to guide and lead them, would it not lead and guide them out of Sects and Opinions, and Divisions, and Strife; and would it not bring People to be of one heart, and of one mind, and into unity with God, and one with another, and with the Scriptures, yea or nay?

15. Q^u. And doth not Christ the Light, the Spirit of Truth, for Sin, condemn Sin in the flesh; and must not that be owned which makes manifest, reproves and Condemns

demns Sin in the flesh, before the Ministration of Life and Peace can be witnessed, yea or nay ?

16. Qu. Is not the Unity of the Spirit the bond of Peace ; and must not People come into Unity with the Spirit, before they can come into true Peace ; and doth not the Spirit of Truth reprove men for Sin who live in it ; so must not People come out of Sin, before they can come into Unity with the Spirit, and so into true Peace ; or hath the Spirit any Unity with Sin, or is there any true Peace to the wicked, who live in Sin, yea or nay ?

17. Qu. And is not Christ the Light, the Word, the Rock of Offence, and the stone of stumbling unto the disobedient, in whom the Prince of the Power of the Air ruleth ; but is he not Elect and precious to them that believe and obey him ; and is it not he that ruleth in them, and leads and guides them in the way of Peace, yea or nay ?

18. Qu. Do not as many as believe in the Light, receive Power to become the Sons of God ; and are not those the Sons of God who are led by the Spirit of Truth ; and are not those that do not believe in Christ the Light, nor are guided by the Spirit, bastards and not sons ; and are they not condemned already who do not believe, and is not the Light their Condemnation, yea or nay ?

19. Qu. And shall not Darkness (yea, great Darkness) come upon them, who do not believe and walk in the Light ; and shall not they stumble and fall, and be broken, yea or nay ?

20. Qu. And shall not they who believe and walk in the Light, be made Children of the Light, and be kept from stumbling and falling, and shall not they have fellowship with the Father and the Son (from whence the Light comes) and one with another ; and doth not the blood of Christ cleanse them from all Sin, yea or nay ?

21. Qu. Can any have fellowship with the Father and the Son, and the Saints in Light, but those that walk

(and are guided and led by) the *Light of Christ Jesus*, which he hath enlightned them withal, yea or nay ?

22. Q. Can any deny themselves before they see themselves ; and can any man see himself but with the *Light* which *Christ* hath enlightned him withal, which makes manifest Self ; and can any be *Christ's Disciple*, but he that denies himself, and takes up the *Crosse*, and comes after *Christ* the true *Light* ; and are not all they thieves and robbers which come before *Christ* the *Light* ; and are not such enemies to the *Crosse* of *Christ* ; and is not the *Crosse* of *Christ* the *Power of God* ; and is not the *Crosse* (and the *Preaching* of it) foolishness to the wise of this *World* ; and is it not a stumbling-block to such as in words professe they know *God*, but in works deny him, yea or nay ?

23. Q. And they that commit *Sin*, and cannot cease from *Sin*, are not they of the *Devil*, and are not they the *Servants of Sin*, and so free from *Righteousness*, and have they not eyes full of *Adultery* who cannot cease from *Sin*, are they not adulterated and whored from the *Life of God* ; and though they promise liberty to themselves and others, yet are not they servants to corruption, and do not they live in the flesh, and are they not dead while they live, and so out of the true *Faith*, and can such please *God*, yea or nay ?

24. Q. And they that believe in, and obey *Christ Jesus* the true *Light*, doth not their *Faith* stand in the power of *God*, and doth it not purifie their hearts, and give them victory over the *World* ; and do not they who witness (in the *Life*) the manifestation of the *Son of God*, also witness that he destroyes the works of the *Devil*, and takes away their *Sin*, and makes an end of transgression, and changes their nature, which was subject to *Sin*, and makes them partakers of his *Divine Nature*, and thoroughly purges and sanctifies them with his *Living Truth* ; and doth not that make them free from *Sin*, and so make them servants of

Righteousness, and doth not that make vessels of honour fitted for the Masters use, and are not such dead unto Sin and alive unto God, and can such live any longer in Sin; and having mortified the deeds of the Body through the Spirit, shall not they live (but not to themselves, but to God) and are not these Christ's; and have they not crucified the flesh with the affections and lusts thereof, yea or nay?

25. *Qu.* Shall any man see the Lord without Holiness, and ought any to name the Name of Christ, but those that depart from Iniquity; and is that the Faith of God's Elect which doth not purifie the heart, nor give victory over the World (but is without the works) or is not this dead Faith, and but the Faith of Devils, and shall any be saved or justified by this Faith, yea or nay?

Consider of these things ye Professors, who stumble at the Light, and tell People, that none shall be free from sin in this Life.

26. *Q.* And when is the time, and where is the place, and what is the name of it (if not in this Life) that men shall be made free from Sin? (answer plainly, that I may see how much ye differ from the Papists in this particular) or do ye believe that corruption (and that which is imperfect) shall enter into Heaven, and inherit incorruption, yea or nay?

Answer, these *Queries* in plainness, according to the Scriptures (if ye be able) if not, then submit unto the true Light, which will let you see your thoughts, your darkness, your unstableness and ignorance of the Scriptures, and repent and believe, and wait in the true Light that you may come out of your thoughts and darkness and unstableness and ignorance, into that which the Scriptures declare of, to feel Christ the Saviour (from whence the Light doth come) to redeem and save you from sin, and to keep ye out of your own thoughts, *ventis*

ventions and imaginations ; that so your minds may come to be stayed and settled in the Power of the Lord, which moves against sin.

By one who witnesseth God, Christ, the Light, the Word, the Spirit of Truth (and these are one) and the Kingdom of God within me ; and so am come to the thing that the Scriptures testifie of , which was before Scripture was , in whom the Scriptures end , and the Tabernacle of God is witnessed with men, and his presence is felt, which filleth Heaven and Earth, and the Heaven of Heavens cannot contain him ; Glory to him in the Highest.

George Fox, the Younger.

Honest, Upright, Faithful, and plain dealing with Thee, O Army of the Common-wealth of England (so called) without flattery , in true unfeigned Love to Thee ; with something more particularly unto the Officers of the Army, and those that joyn with them in the outward Government of this Nation : Wherein Truth, Uprightness, and Equity is declared for ; and Deceit, Wickedness, Oppression, and Tyranny, is declared against.

AT your first going forth, there was a true honest Principle, which stirred in the hearts of many of you, which convinced you of sin in the particular ; and (from it also shewed you the desperate Wickedness, Cruelty, Tyranny, and Oppression, which was upheld by unjust and unrighteous Laws and Rulers, whereby the honest People

were much *Oppressed* ; and in several of you there arose a true *Zeal* against this *Abomination* ; and then I know your *lives* , and what you had , were not dear to some of you , but were freely given up to do your *Nation Service* , in breaking down that *Oppression* and *Tyranny* which was brought upon it by the *Enemies* of God and it ; and then a mighty *courage* and *boldness* arose in many of you , against *Oppression* and *Oppressors* , and the Lord appeared with you against them , because they were his *Enemies* , and sought to destroy the very appearance of *Truth* ; and then many of you were low and tender , and the hearts of such People as had honest desires in them , and breathed for *Liberty* , they were much affected with you , and the Cause you declared for , and vowed and engaged to be true and faithful unto ; and then the Lord appeared with you in the field , giving you mighty *Victories* over your *Enemies* , that so he might make way for his living *Truth* to be spread , which was then stirring in his *People* ; and the Lord weakened his *Enemies* before you , and ye saw his mighty hand therein , and his mighty *Work* (in overturning those his *Enemies*) prospered in your hands (for he made you instruments therein) until he had scattered his *Enemies* , and then he gave you power and opportunity to accomplish that you had vowed and engaged to do , and which his *Light* in your *Hearts* had shewed you , that you ought to have done .

But you not keeping to that which first appeared in you , and made you sensible of the *Oppression* that was upheld by the *unrighteous Laws* , *Lawyers* and *Rulers* ; an earthly selfish *Spirit* got up in many of you , which exceedingly increased *Covetousness* and *Pride* in you ; and then the greatness of your *Pay* , and the spoil of your *Enemies* , and idleness ; and the fulness of the *Creatures* , began to be more delightful to many of you , then the Lord

berty you once declared for ; and then some among
 you began to see how *deceit* and *hypocrisie* crept in a-
 mongst you, and appeared against it ; but you whose
 hearts went after your *covetousness* and *self-seeking*, soon
 stopt them, either by *threatning them*, or by *advancing*
them into greater places, or by *turning them out of the*
Army ; and thus you began to *back-slide*, and then de-
 ceit began to wax strong among you, and several of
 you began to *settle* your selves in the Earth, and in your
Enemies Estates, and then you little regarded the Op-
 pression that *others* suffered under, you being at ease your
selves ; and thus the *Enemy* beguiled you, and *deceit*
wrought in you, even as it did amongst some of the
Sects and Opinions : for in many of them there was a
true Principle of God stirring once, which *convinced*
them of their own sins, and also shewed the *cruelty*,
wickedness, and *deceit* of the *Bishops and Prelates*, and
others, and caused them to *witness* against such ; but they
 not keeping to the *measure of God in them*, a *worldly*,
farnal, deceitful Spirit encreased in them, and then they
 soon began to *settle* themselves in *another form*, (with-
 out the Life and Power of God) which was as *bad* in
 the *nature and ground* of it, as that they had *witnessed*
 that *against*, only it had *another name*.

And in the same manner have ye *acted* ; for ye going
 from the *measure of God in you*, which shewed you the
cruelty of the *Oppressors*, which ye had *fought* against ;
 soon began to *settle* the *same thing* in the *nature and*
ground of it, among your *selves*, which you had *fought*
against in *others*, only (in *deceit and hypocrisie*) you
 gave it *another name*.

And then truly great *Wickedness* increased among
 you, (which made the hearts of the Righteous sad)
 even the same as *abounded* among your *Enemies* (whom
 God overthrew for their *Wickedness*) yea, for then

many of you ran into *Hunting, Hawking, Bowling, Horse-racing, Drinking, and other vain Games, and Sports, and Lusts, and Excess, and Pride, both in your Diet and Apparel; and your behaviour was grown so lofty, (many of you) that you became a burden to all honest-hearted People, who once had an honest love going forth towards you; but this your Wickedness caused their love to wax cold towards you, and many who were true Friends, became ashamed of you, because of your back-slidings.*

And you raised up the spirit of *enmity and bitterness* in your *Enemies* more and more against you, by these things which you ran into; yea, you gave them great advantage by your back-slidings: and some of you saw these things many times with *God's Witness*; but ye none keeping to *God's Witness* in you, deceitful fears arose in you, which stopt the mouth of Truth in you, when you should have witnessed against the *Wickedness* that was amongst you; and your fears were, lest you should have been turned out of your Places, and upon this account deceit was grown so strong among you, and treachery that ye durst not speak your minds one to another, for fear ye should be betrayed one by another, and so turned out of your places: And thus deceit and a slavish spirit possessed ye, even until you had lost your *Dominion and Authority* over your *Enemies*; and then many of you became afraid to do that which was just (many times ye feared lest your *Enemies* should be more displeased with you, if ye and in deceit ye bowed, (many of you) even to your *Enemies*, and sought more to please them, than to do that which you had engaged to do; and then you turned out many of your *Friends*, and took in many of your *Enemies*, and mixed yourselves with them; yea, you turned out many of your faithful *Friends*, only for coming into the *Life and Obedience* of that which many of you professed.

g, professed in words, and pretended once that you fought
nd for the Liberty of.

O Army ! this is plain Truth to thee, without flat-
soery ; and thus *falsehood* overspread you, until the *honest*
all Principle that once stirred in you, was almost *destroyed*,
ing and then ye little regarded the *sufferings* of the *Inno-*
sed *ent*, nor the *Oppression* that was in the Land, but ye ra-
ther sought to *establish* your selves in the *honour* and *ful-*
ness of this *World* ; but (poor creatures !) ye could not
little your selves in a *peace* there, for your *Enemies* day-
ness plotted against you ; and had it not been just with the
hese Lord to have *suffered* your *Enemies* to have *destroyed* you,
because of your *grievous back-slidings* and *Wickedness* ?
saw consider it, consider it while ye have time, and prize
none the Lord's *loving kindness*, that he should yet *spare* you,
se and yet give you time to *repent*.

you And seeing the Lord hath *shewed* you your *back-sli-*
wings, with his *eternal Witness* in you, and hath begun
have frustrate the *designes* of those that would have *cut* you
unt in your *back-slidings* ; and ye confess (some of you)
here that you are willing to *take shame* also to your selves
, so herein you have *back-slidden* ; therefore seeing it is
rueous, all mind that of God in you, which sheweth you
spirit your *back-slidings*, and believe, and wait in that, to
n angel that nature judged and destroyed in you, wherein
f you this *Wickedness* and *Deceit* hath *lodged* ; and keep in
messe fear and dread of the Lord God, that so ye may re-
you give his *pure Wisdom*, whereby ye may be *ordered* in
you the *particular*, and that ye in God's *Wisdom* and *Fear*
to day come to Rule (in your places) for God, to be a
ed terror to *evil-doers*, and an *encouragement* to them that
End well.

And take heed of a *selfish, earthly spirit* in the parti-
ominal, and of the *Honour*, and *Glory*, and *Gain* of the
of your *World*, (for that the Lord is against ;) Oh ! there is a
of self
strong,

strong, deep root of it in many of you, which the Spirit of Judgement and burning, and the Ax of God is to destroy; therefore wait to feel its Work in you.

O Army! in thee was I several years together, in which time I saw the *mighty Appearance of God* with thee, even in the time of the *outward War*; and when the *War* was ended, *I left thee*, in obedience to the appearance of the living God unto me, who called me out of thee by his Powerful Word in my heart, through which he hath sanctified me, and hath brought me into the life of that Truth, which I, and many of you in the *Army* professed in words.

And I can truly say in the Fear of the Lord, That my love hath been, and yet is tender towards you, for the good of your souls; and I have seen your conditions and have considered them in the Spirit of the Lord, and I cannot flatter any of you, but must deal plainly and truly with you and all People.

Truly in many of you there is an exceeding *lofty, proud, covetous, deceitful nature*; and in others of you there is a *lofty, proud, lustful, devouring, wanton, vain nature*; though many of you I know have felt a measure of the Power of God; yet verily ye have so *backslidden*, that iniquity hath gotten a *strong hold and root* in most of you; therefore ye must keep down to the *Witness of God in you*, which searcheth your hearts, and will let you see what is there, that so the Lord's *Righteous Judgement* ye may all feel, and own it upon that nature in you, which is contrary to the living God; for if ye keep not to the *Spirit of Judgement*, I know whatever you have declared in words, that a *selfish Spirit* will get up more and more to act in you: And verily Friends, if you keep not your minds to the *measure of the pure Gospel in you*, a secret *boasting* will be ready to get up in you of what you have done, and then you will soon forget where

here you are, and your minds will run further and further into your *Commissions*, and into your great *Honours* and *Lands*, which many of you have got; and others minds will run into your *Souldiers places*, and *ease*, and *Idleness*, and *these things* will beguile you if ye take not heed, and you will soon forget the *Oppressions* which others suffer under; and if ye should do thus, miserably the Lord God would soon *overturn you*, and *break you to pieces*.

Therefore all wait in the *Light* which shews you *sin* and *evil*, that so by it ye may be brought to *deny your selves*, and to come out of the *loftiness* that ye have taken in, into the *true humility*, (which goes before the *true honour*) and come into *moderation*, both in your *diet* and *Apparel*, and in all things, and this would answer the *Witness* of God in all *People*; and that being answered, it would beget again a love in them towards you, which you *lost* when you went into the *excess*. Therefore be *sober*, and *watch* in the *Light* of the Lord *Jesus Christ*, which he hath enlightened you withal, and believe in it, that so ye may be preserved by it, out of the *deceitfulness* of this *World*, and that ye may be kept *faithful* in your *place* for the *preserving* of the *outward peace* and *Liberty* of the *Nation*, while ye feel a *Freedom* in that which *convinceth* you of *evil*, for the bearing a *carnal Weapon*; and know the *manifestation* of God's *Spirit* in you, and wait to feel the *motions* of it, and be obedient thereto, and this will bring you to do violence to no man, nor to *accuse* any *falsly*; but it will keep you out of all such things, if you keep to it, and will make you to be *content with such Wages* as may buy you *Food* and *Raiment*, and things *necessary* and *convenient* for your *Places*; and this you would then be *worthy* of.

So know the Lord hath a *mighty Work* to do, therefore

fore wait in his *Light*, that ye may be kept truly sensible of your *Places*, and go not beyond them, but keep in the *Fear of the Lord*, and wait to know what God requireth of you in your places, lest the Lord cast you out. So remember you are warned, and it is with tender love to your Souls.

This following, more particularly concerneth the Officers of the Army, and Rulers of this Nation, than the Army in general.

Take heed of raising or continuing War with other Nations (in your own wills) for to get your selves *Name*, and to get their *earthly Treasures*, as some of you have been instruments to do; for the *Lord's* hand hath been, and yet is against that, and he will not prosper you therein; therefore be you warned, and know that this is a *Warning* unto you from the Lord God, and seek *Peace* and *eschew Evil*, and learn to do what that the *Blessing of the Lord* ye may come to feel, and that this destroying of Creatures about Religion, and the Honour and Gain of this World may cease.

And take heed how ye meddle with Religion, that hath split and broken many Rulers before you, therefore set not upon one *Self*, and throw not down another by an outward *Law* and *force*, for that is wrought against the Lord, and the Lord is against that; but wait in his *Light* to receive his *Counsel*, that so ye may be kept in God's *Wisdom*, and that therein ye may be instruments in the hand of the Lord, for the keeping of the outward Peace of these Nations which are under your *Cover* and *mand*.

And take heed of hearkning unto such, who in the *King's* time cryed him up, and ran to him to give them a *Law* to settle them in their *Worship*; and then as

the *Parliaments* time ran to them, and cryed them up, begging a *Law* to settle *Church-government*, (as they call'd it) and then in the *late Protector's* time cryed them up, and Petitioned unto them with many feigned flattering words, and begged a *Law* of them to settle them in their *Worship*; now these are the deceitful workers, who teach for filthy *Lucre*, and are *Time-Observers*, who through covetousness and feigned words, make merchandise of the People; and these quench the Spirit, and despise *Propheying*, and change with the *Times* and *Governments*, let them be never so contrary; and these are neither true to God nor man, but are men-pleasers; and such serve not the Lord *Jesus*, but their own bellies; and these wanting the Power of God, run to the *Rulers* for an outward Power to uphold them; these are separated from the *Life of God* in their own particulars, and these seek to stop the *Life of God* where-ever it appears; therefore take heed of upholding or setting them up by an outward Law, lest you become the *1st*, *2d* [mark that] which carrieth the Whore, which is to be taken with the false Prophet and the old Dragon, (the Father of all unrighteousness) and cast alive into the Lake.

Now the true *Worship* and *Religion* which stands in the Spirit, and in the Truth, must be set up, and established, and upheld by the Power immortal, and not by any outward Law.

But let your Law stop that in all (where-ever it appears) which wrestles with flesh and blood, and fights outwardly with the creature about Religion; for this Spirit could never Cover make manifest the true *Worship* and *Religion*, neither would it suffer others to do it, who had the Spirit of God, if it could stop them by an outward Law with force; so that which fights, wrestles, and strives with the creatures about Religion, is not for Christ, but is
[anti]

[*anti*] against *Christ* and the *Apostles*, who wrestled with *flesh* and *blood*, but with the Power of *Darkness* and with the *Spiritual Wickedness* in high places, that so *Wickedness* and *Deceit* might be destroyed in *these* *Creatures*, and that the *Creatures* might be preserved, and their *Weapons* were not *Carnal*, but *Spiritual*.

But they that cry out to the *Rulers* for an *outward* *Law* to uphold their *Worship* and *Religion*, they *War* with the *Spiritual Weapons*, but with the *Carnal*; these destroy the *Creatures*, but cannot destroy *Wickedness*; and these having quenched the *Spirit* in their own particulars, would also quench it in others, and will not suffer him that hath something revealed unto him, to speak, but cry to the *Magistrates*, or to the *rude multitude*, for help, and so flee to their *Carnal Weapons*; and those being stirred up by their *Teachers*, some of them oft-times beat those that have the *Truth* to declare in their *Synagogues*, and hale them out, rail on them, and spit upon them, and sometime buffet, stock, whip, imprison, and mangle the *Creatures*, and so mar and deface the *Workmanship* of *God*; this hath been the work of *Antichrist* in all *Ages*, when *Truth* hath appeared against *Deceit*; and such can truly say, *Truth* hath prevailed on their parts, when they have thus *Beaten*, and *Haled*, and *Stocked*, *Whipped*, and *Imprisoned* the *Creatures*; but *Violence* there at that time hath prevailed, by which they have had the *Truth* to declare, oft-times have been stopped from speaking it.

So let none do *Violence* to one anothers *Persons*, *Estates*, but let your *Law* take hold on them that would do so; but let them alone in their *Profession*, and it will soon appear who is in the *Truth*, and who *Ministers* of *Christ*, and of the *Spirit*; for those that are in the *Spirit* of *Truth*, will assuredly prevail.

them that be in the *Spirit of Deceit* ; and this will be manifested soon , if there be no *Violence* done to them who be in the *Spirit of Truth* , thereby to stop them from speaking the Truth , and then the Truth will reach unto the *Witness of God in Peoples Conscience* ; and when many who could not discern the Truth while there were such *strivings* and *fightings* with the *Creators* , will come to see and feel it ; and then Truth shall prevail , and deceit shall fall where-ever it be , and what covering soever it hath got , it shall be ript off ; and he that is in the *Spirit of Truth* , and abides in it , shall overcome all false spirits .

Now I know ye are not altogether ignorant , how at the *lives* and *goods* of several in this Nation have been made a prey upon by the *Priests* , who have robbed and spoiled both the *Fatherless* , *Widows* , and *others* ; and have Imprisoned several unto *Death* , by a Law made by the *Popish Kings* , and since strengthened by those that are called *Protestants* , concerning *Tythes* ; and these fore-mentioned have suffered thus for not paying *Tythes* . Now *Tythes* in the Law given by the Command of God unto *Levi* , the *changeable Priesthood* , (who was to have no inheritance among his Brethren) was for the maintenance of that Tribe , and also for the *Fatherless* , the *Widows* , and the *Strangers* : but *Christ* being come after the order of *Melchisedech* , he is the ever-*lasting unchangeable High-Priest* , (not made by a carnal commandment , but by the Power of an *endless life*) he offering himself up once for all , put an end to the *changeable Priest-hood* , which was made by a Law which required them *Tythes* ; so this *Priest-hood* and this Law was *changeable* , this *Priesthood* could not continue by reason of *Death* ; so this *Priesthood* being changed and ended by *Christ* the *unchangeable Priest* , made by the power of an *endless life* , there was a necessity also of a change and

and end of that Law, by which the *changeable* Priests (who could not continue by reason of Death) were made, which gave them *Tithes*; then Christ the *everlasting High-Priest*, made by the power of an *endless Life*, by the same *Power* he made *Ministers*; and freely gave them gifts for the work of the Ministry; which was for the *perfecting of the Saints*; and in the power of an *endless life* sent he them forth, saying, *Freely ye have received, freely give; and into what house so ever ye enter, and they receive you, ye may eat such things as are set before you; for the workman is worthy of his meat.* These were *Work-men*, and they first planted a *Vineyard*, and then ate of the *Fruit* thereof; first gathered a *Flock*, and then did *Eat* of the *Milk* thereof; sowed *Spiritual things*, and reaped of their *carnal things* unto whom they had sown *Spirituals*; *Preached the Gospel*, and lived of the *Gospel*; these were not made *Ministers* by the will of man, nor by an *outward Law*; neither received they their *maintenance* by an *outward Law*, nor compelled or forced any to pay them; neither robbed, or spoiled, or imprisoned they any that would not give them *Maintenance*; but they had a *necessity* laid on them to *Preach the Gospel*, and they did so, and coveted no mans *gold, or silver, or apparel*; and they sought not *Peoples goods*, but *them*; and their diligence and care was not to make the *Gospel chargeable*, having food and rayment, they were therewith all content; and they received it of such also (mark that) they did receive them and their Testimony, and so oppressed no man.

But Paul foresaw that after his departure grievous and ravenous *Wolves* should enter, that would not spare the *Flock*; and Christ prophesied of them also; and they entered before John's departure; and he warned the *little Children* (who had the anointing abiding in them)

to take heed of them, for they were the *Antichrists*, and went from the anointing in the particular, and so from those that were in it; and then the murdering spirit got up in these, and the World went after these who spared not the Flock, but killed those that had the Testimony of Jesus, which is the Spirit of Prophecy; and these *Antichrists* having lost the Spirit, being raved from it in their own particulars, and having killed those that were made *Ministers* by the Spirit, who had freely received, and freely gave; then they set up their Schools and Colleges, there to make *Ministers* by the will of man, and then made a carnal Law, whereby they had *Tithes* given them; for these had not freely received, neither would they freely give: So *Tithes* among the Gentiles were set up by the devouring, murdering spirit, by a Law, by which Law they are yet upheld, (and not by God) and they that yet receive the *Tithes*, are bound in the devouring, murdering spirit, (many of them) who have devoured many Peoples goods in this Nation, who could not for Conscience sake pay *Tithes*, would have caused several others to be kept in Prison until Death for the same. And this hath been the work of an *Antichrist*, who hath the sheeps clothing, the good words, and that inwardly is the ravening Wolf.

And in this Work many of the Priests of England have been found of late, as is manifest by their Fruits; and they have the same unjust Law to oppress and destroy the Innocent still; notwithstanding some of you have pretended and declared much to the contrary long.

Now many of the Priests, when we tell them of this their cruelty and oppression, they will say, They are not Ministers of the Gospel; and he that Preacheth the Gospel, hath ordained that he should live of the Gospel. Well, we say so too, That we are Ministers of the Gospel, and he that Preacheth the Gospel, ought to live of the Gospel

(which is the Power of God) and ought not to have any outward Law to compel any to give him whereon to live. So this is that which we (who have learned to do unto all men, as we would they should do unto us) would have, That he that Preacheth the Gospel should live of the Gospel, and not on that which comes by the force of an outward Law ; but the Priests Maintenance is contrary to the Maintenance of the Ministers of the Law or Gospel.

Therefore, first let there be no outward Law to hinder or restrain any People from hearing any whom they believe is a Minister of the Gospel ; nor yet to compel any to hear any one whom they believe is not a Minister of the Gospel ; for an outward Law can but restrain or compel the outward man ; but the heart none can restrain from Evil, nor compel to the Good, but the Law and Power of God onely in the heart ; therefore let there be a free Liberty for all people to meet concerning their Worship, provided that under pretence of meeting to worship, they meet not to Plot for the overthrowing of the outward Government by an outward Power ; for that can be proved and made manifest, truly, then let such suffer by an outward Law.

And likewise, let there be no Law to compel any one to maintain any Teacher, neither let there be any Law to restrain any one from giving any thing to the Teacher, (for this is but equal) so let the People have Liberty herein, that so this oppression about the Maintenance of Teachers may cease ; And then it will soon appear whether these Priests be Ministers of the Gospel, and whether their Gospel will maintain them, yea or no.

But many of the Rulers have said, If we should provide Maintenance for our Ministers, then Preaching would soon fall, and then many People would become Heathens.

Answer, He that is a *Minister of Christ*, the *Power of God*, which is the *everlasting Gospel*, a necessity is laid upon him to *Preach the Gospel*, and so be unto him if he *Preach not the Gospel*: And he that is sent forth by Christ, is not to take thought what he shall eat, or what he shall drink, or wherewithal he shall be clothed; for his heavenly Father knoweth that he hath need of all these things, and provides them for those that he sends forth, (without an outward Law to compel it) that so lack not any thing.

Now that *Ministry*, which the forcing an outward Maintenance for it, will cause it to cease, [mark] this Ministry never did any good or service for God, nor ever an (that is God's Truth unto you) at the furthest; this Ministry hath but brought People to draw near unto God with their mouths, and to appear to honour him with their lips, when their hearts have been afar off; but this Ministry could never bring any into the true knowledge of God, and Christ, whom God hath sent and freely given for a Covenant of Light; and without this knowledge, all People upon the Earth are without the Life eternal, and so are Heathens, whatever they profess in words, though they may make long Prayers, and think they be heard in their much speaking, as the Pharisees and hypocrites did, whom Christ call'd Heathens: therefore consider what a Ministry you have upheld, and do hold.

So let that Ministry fall which cannot stand without outward Law for to compel an outward Maintenance; for the Lord regards it not, but his hand is against it, and against that which would uphold it, and so must fall together.

So what is here declared concerning Religion, and Maintenance of Teachers, and the like, it is in the great Royal Law of Liberty, which is, To love thy

neighbour as thy self, and to do unto all as we would
bedone unto.

And so if the Spirit which we are led and guided by
(who in scorn are called *Quakers*) be not able to pre-
vail over that which we oppose in others as Error, then
let us be manifested to be in the Error, and let us fall
onely let there be a fair Tryal, and let there not be
such beating, and baling, and tearing, and mangling, and
stocking, and imprisoning of the Creatures as hath been
for where such things have been acted, many have been
stopped at that time for speaking the Truth, yet notwith-
standing the Truth hath prevailed over all, and shall
prevail. And if that can be proved against us truly
that we plot at our Meetings, or at any other time against
the outward Governours, to overturn them by an outward
power or force; then let us also suffer (as I said before)
by a just Law.

And if he that sends us forth, will not provide Food
and Rayment for us, then let us want; and if we cannot
not live of our Gospel which we Preach, without an
outward Law to compel us an outward Maintenance, and
if our Ministry will not stand without it, then let us
want whereon to live, and let our Ministry fall.

And let none be compelled to uphold anothers Meeting-
place (concerning their Worship) for that is Oppression;
but let ever one uphold their own; and that sort of Oppres-
sors that will not uphold the Place where they meet for
Worship, let their House fall, and then it will appear
where the earthly Spirit lodgeth; for they that compel
others to uphold another's place of Worship, do but en-
crease and strengthen the earthly Spirit; therefore let there
be such havock made of Peoples Goods, as hath been
late upon many, who could not give to the uphold
another's Meeting-house; for that is out of the equity,
in the Oppression and Tyranny.

So come into *that* which is *equal*, and keep in *that*, and *that* will bring you to act that which is *equal* and *just* unto all, and to break all *outward Laws* that are not *equal* and *just*, but tend to *Tyranny* and *Oppression*; and truly there are many *Laws* and *Customs* in this *Nation*, whereby the *Innocent* are *oppressed*: So wait to feel the *Power of God*, that ye may *Rule* and *Govern* in *that* (for the *Lord*;) and *feeling* the *Power of God*, and keeping to *that*, it will bring you out of all *deceit* and *transgression* in the *particular*, and so to stand over all *deceit* and *transgression* in the *general*; and it will also bring you to *judge righteously*, without *respect to persons*; and this will reach to the *Witness of God* in all *consciences*.

So wait to feel the *higher Power* to rule over the *evil doer* in the *particular*, and to know and feel the *Authority of God there*, and then ye will come to rule over all *evil doers* in the *higher Power*, even in the *Authority of God*, and then that of *God* in all *Consciences* where ye come to *Rule*, shall answer to your *Government*.

But if ye give way to the *evil doer* in the *particular*, and let him have the *Liberty* there, [mark that] then that will cause the *Just* to suffer in the *particular*, and then the same will give way and *Liberty* to *evil doers* without, whereby the *Just* without will come to suffer so.

Therefore keep to the *Power of the Lord* in your *particulars*, (you who have felt it) and that will bring ye to do *Justice* unto all, without *partiality*; and this will make you *honourable* in the *hearts* of the *People*, and then shall *Righteousness, Truth, Equity, Mercy* and *Justice*, prosper over all, and be *exalted*; and all *deceit, unrighteousness, and unrighteous wayes* shall be *confounded*. Remember, *He that ruleth over men, must be just, ruling in the Fear of God.*

Something after.

ANd all ye that are Officers and Rulers now, who have tasted of the pure Power of the Lord God, and have felt it stirring in you, against all Oppression and Tyranny, whereby also ye were made to witness against the back-sliding of others, even to the losing of your Places, (some of you) some being turned out, and others that could not stay for Conscience sake.

Well, keep to the Power of the Lord which ye have felt, and do not abuse it; but wait in it, that ye may be kept long in his fear, that so those who are come to see their back-slidings, and do repent them, may come to have unity with you, and you with them, in that, which kept you in any measure out of the back-slidings, and which hath also brought them to see theirs, and to repent of it; for that is but one in you both; it is even the measure of the pure God which is given you to profit withal; therefore in that all wait to receive the Wisdom which is from above, that it ye may all be preserved and kept in unity together, and that therein ye may be instruments for the settling and preserving the outward Peace and just Liberties of the People of these Nations, which are under your charge.

But verily, much of the Wars which have lately been entered into, have not been for the Peace, Safety, and Well-being of these Nations, (for the Power being lost, Pride and Lust was the ground of them;) Therefore I mind the Lord's Wisdom and Counsel, that peradventure ye may find, and see a way how to stop them, lest ye bring Enemies upon heaps, both upon your selves and these Nations; for yet verily, breaking, breaking, overturning,

yet overturning will be among all those that will not submit to the Counsel of the Lord, and wait in his Light, to be led and guided in his Wisdom; for he will be known to rule in the Kingdoms of men, and he will exalt his own Name over all.

Many are your Enemies within and without, therefore be not high-minded, but fear, lest they prevail over you.

The Lord is near unto all those that fear him, and trust in his Name, to deliver them; but those that go out of his Fear, and trust in the Wisdom or Arm of flesh, they shall be broken; the mouth of the Lord hath spoken it.

Given forth in the
former part of the
3d. Month, 1659.

By one who loves the pro-
sperity of the Truth, and
the good and well-being
of all Creatures,

GEORGE FOX, the Younger.

A few plain Words to be considered by those of the Army, or others, who would have a Parliament that is chosen by the voices of the People, to Govern the three Nations: Wherein is shewed unto them, according to the Scriptures of Truth, that a Parliament so chosen, are not like to Govern for God, and the good of his Peeple. Also something to the other part of the Army, and the New Committee, who turned out, or own the turning out of the late Parliament.

Great are the cryings out of some of you of the Army, and the People of these Nations, concerning the dis-

solving of the late Parliament, and it appears with a pretence of a very great Zeal, that you have for Liberty, Equity, and Justice, and the general good of the three Nations; and you appear in a great fear, that if the People lose the enjoying of Parliaments, that then they shall lose their Birth-right and their Liberty, both as Men, and as Christians; and that Equity shall be laid aside, and that the People must be Ruled over by a Tyrannical Power of rebellious men, whose Wills must be the Laws that the People must obey. But you say, if the Parliaments be chosen by the People, then in effect, the People make their own Laws to be Governed by, because they chuse their Law-makers themselves; and this is England's Birth-right, you say, and it is just and equal that the People should enjoy it; and if they do not, then the preservation of the People of God, you say, is lost, and a Government will cease, and the People will be made Prey upon, and so the three Nations will be ruined at once, and therefore seeing such things are like to come to pass, if a Parliament chosen by the People be not upheld, some of you have said, you will assert their Cause to the last drop of your blood.

Ans^r. Friends, It's good to be zealously affected in a good Cause; and it's good that the zeal be according to knowledge; and it's precious to have the zeal moderated with the Wisdom of God; Therefore I exhort you to that Life and Wisdom which is of Christ, my Master (who came not to destroy mens lives, but to save them) that you would mind the Dread and Fear of the Lord God, which is the beginning of Wisdom; therefore be moderate, and in coolness consider these things which I shall declare unto you, which in waiting upon the Lord, he by his Spirit of Wisdom and Understanding has opened in me, concerning the chusing of Parliaments by the Voices of the People; and I know that you will know

truly desire the good of God's People, and that *Mercy*
 and *Justice* might be established by *righteous Laws*,
 (whereby *Equity* and *Justice* might be done unto all,
 without respect of persons) may clearly see with God's
Witness in you (which will answer to my words) That you
 are not like to see your desires fulfilled, by a *Parliament*
 that's chosen by the *Voices* of the *People*. Mark the rea-
 sons; Because the greater part of the *People* that are
 admitted to chuse *Parliament men*, are such as do not
 truly desire the good of God's *People*, whatever they may
 profess in words, therefore it being in their *Power* to
 chuse whom they will among themselves (as it is) be-
 cause most *Voices* carry it, they will chuse such men, as
 are like-minded with themselves: that's plain, and ac-
 cording to the *Scriptures*; for the *World* love their
 own, as saith *Jahn*. And now for proof, that the grea-
 ter part are not such as desire the good of the *Lord's*
People, I would have you consider, how that the *Scripture*
 saith, That the flock of *Christ* is a little flock;
 and *Christ* saith, *Strait is the gate, and narrow is the way*
that leadeth unto Life, and few there be that find it; but
broad is the way that leadeth unto destruction, and many
there be that walk therein; and though Israel be as the sand
of the Sea, yet but a remnant shall be saved. Now if
 we believe these *Scriptures*, then may you see that a
Parliament that is chosen by most voices, are not like to
 act for God, and the good of his *People*; and it hath been
 the complaint of the soberest and honestest men in several
 Counties, when they should have chosen *Parliament*
 men, that they could not chuse such a man as they judged
 would act singly for the good of the *People* of God and
 the Country, because they were over-voted by the wild
 and disaffected *People*, who sometimes have been stirred up
 by their *Priests*, to Vote for such a man as the *Priests*
 would act for their covetous, oppressing self-interest;
 and

and in some places some *great proud men*, who desired to be in *Authority*, have *feasted* the People, and sent *Gifts* to them with *flatteries*, thereby striving to get the People to *Vote* for them, promising them to *stand for their Liberties*, when it hath been but to serve their own *self-ends*, and thus the *People* have been *deceived*; and if at any time in some *Counties* and *Places*, the *honest sober People* have chosen some *honest men* to serve in *Parliament*, yet there being so many in the *Parliament* that have sought their own *Honour* and *Gain*, that such men as were *honest*, and would have made *just Laws*, and have acted for *Equity* and *Liberty*, they have been *hindred*; because what is done in *Parliament*, is done by *most voices* also, and the *honest party* in the *Parliament* having been the *lesser party*, have been *over-voted* also. The *Light* in your *Consciences* will witness that these things are true.

And whereas it is said, That it is *England's Birth-right*, that the *People* should chuse their own *Law-makers*.

I answer, Then many thousands of men in *England* have been wronged of, and kept long from their *Birth-right*; for such as are not *Free-men* of some *Corporations*, or have not *Free-land* of their own, are not permitted to chuse *Parliament men*, (mark that) though they be far more *honest* and *understanding men* than many that are *Free* of such *Corporations*, and have such *Land* so that it's but a *part* of the *People* that must chuse *Law-makers*: And further, he that hath *Free-land* worth forty shillings by the year in several *Counties*, he may give his *Voice* in several *Counties* where his *Land* lieth, for several *Parliament men*, when as he that hath *Land* but in one *County*, cannot have the same *priviledge*, though he be a far more *honest man*; and he that's a *Free-man* of that *Corporation*, that finds a *Parliament*

liament man, or men, and hath Free-lands in the Country also, he may chuse both in the one, and other; but he that is not Free of such a Place, he may not have the like privledge, though he be more honest than the other: And this arose from the same ground, that negative Voices arose from; and it hath been the Manner and Custom of England, to call and chuse many wise men, after the flesh, and many mighty and Noble men (so called) to be Parliament men, that so we see the calling and chusing of Parliaments in England, hath been exactly contrary to God's calling and chusing: Read 1 Cor. i. 26. (and therefore such Parliaments are not like to act for God, and the good of his People, but against them) But that which God hath called and chosen, shall confound and bring to naught the Wise and the Mighty, and the Noble things (so called of the World) (and this the Lord will bring to pass) that so no flesh may glory in his presence: Read 1 Cor. i. 27, 28, 29. And likewise the chusing of Parliament men, according to the Custom of England (which is called its Birth-right) stands in respect of persons, and not in equality; for the rich, covetous, oppressing men, who oppress the Poor, they have the only power to chuse Law-makers, and they will chuse, to be sure, such as will uphold them in their Oppression; and the poor man that is oppressed, though he have no power allowed him to chuse, yet he must be subject to the Laws which they make who are his Oppressors, or else he is accounted a Rebel; so what right think ye is the Oppressed like to have, when his Oppressors chuse the men that are to be Judges of his Cause: and thus the rich men oppress the Poor, and draw them before their Judgement seats, as they did in James his dayes, Jam. 2. 6. These things being considered, ye may see the unequalnes and partiality that hath been in chusing of Parliaments, according

to *England's Custom*, and how unlike it is that a *Parliament* so chosen should make *England* a free Nation, seeing the great Oppressors of the Land (*viz.*) Priests and Lawyers, and the great wicked, covetous, persecuting men, are so much concerned in the chusing them; so that if *Parliaments* so chosen should continue, the People of the Lord are not like to be set free from their Oppression, (though *Parliaments* and *Rulers* have been made to do many good things by a Power which many of them scarce knew; but the Lord hath a further thing yet to do in the Nations, than either *Protectors* or *Parliaments* would submit unto; therefore the Lord hath thrown them by, but they had first a day of Tryal given them, and now is the Lord trying others: and if they will not do his Work, in breaking every yoke, and letting the oppressed go free, God will assuredly break them with a greater destruction than came upon those before them. Therefore let your moderation be known unto all men, for the Lord is at hand; and thirst not after blood, lest the Lord give ye blood to drink. And we know that *Kings*, and *Protectors*, and *Parliaments* have made fair pretences, and have given themselves fine Titles, and have pleaded that they had a just right to, and a necessity for their Authority, and sought to get into the affections of the People by smooth words and large promises, to carry on their own designs, but their hearts were not right before the Lord; and therefore he broke them, and their Titles; and know that the People that fear God, they matter not Titles and high Names, but they look for righteous actions to be brought forth; and many see that a *Parliament* that was chosen by the most voices of the outwardly rich People, were not like to act righteously, and therefore they are willing to wait to see what the Lord will do by others; and we see that People have been in great Blindness, in contending for *Parliaments*

ments so chosen ; so let *this Wisdom* be learned and lived in, which is better then the *strength of fools*, who oft *perish* in their *passion* and *folly*.

And now *Friends* in the *Army* and *Committee*, that have turned out the *Parliament*, *Dread* ye the *Lord God*, and *mind* the *equal, just, noble Principle* of *God in you*, which hath stirred against *Tyranny* and *Oppression*, and make it not your business to declare only for *Freedom*, as some before you did, and did not the thing they declared for ; but in the *Fear* and *Wisdom* of the *Lord* go ye on to *act* for the *good of all his Creatures*; and seek not your *own Honours*, but singly do the *same*, both for your *Friends* and *Enemies*, that you would have them do for you, if they were in *Authority* as ye are ; and until you come to *this*, ye are not like to prosper ; the *Lord* *abhorreth* the *lying, flattering, double, deceitful tongue* and *heart* ; and the *People* also have been wearied with *fair words*, because the *actions* have been wanting that should have accompanied the *said words*.

Remember how you have *cried out* against the *Oppression* of a *forced Maintenance* for *Teachers*, and now ye are *tryed*, and have *Power* given you to break that *Oppression* down, which some of you I say have desired others to do ; therefore *abuse* not your *Power*, but leave the *People* free to maintain their *own Teachers* ; (mark) The *Ministers* that *Christ* sends forth, they have no need of you in this particular, as to provide *Food* and *Raiment* for them, for their *Heavenly Father* knows that they have need of those things, and provides it for them without an *outward Law* to *compel* it, that so they lack not any thing ; and that *Teacher* that will not consent to this, he serveth not the *Lord Jesus*, but his own *Belly*, and that is his god ; and such a one can never profit the *People* : and (mark) if ye should take away *Tithes*, and *Command* by a *Law* any other *Maintenance* from

us for Teachers, that would be the same *Tyranny* and *Oppression* in the nature and ground of it, that *Tythes* were, and we must bear our *Testimony* against it also and our *Lives*, or *Estates*, or *both*, must yet suffer; therefore if ye do thus, you leave *Us* in the same *Bondage* as before: And let *Laws* be provided, that are *righteous*, *just*, and *equal*, according to that of God in the *Conscience*; and let such be *impowered* to execute them that will *hear* and *determine* *Causes* freely, according to *righteousness*; and let *causes* of difference between *man* and *man* be heard in every *County*, and when by plain proof of two or three witnesses (without transgressing *Christ's Doctrine*) it come to be *manifested* who have done the wrong, then let the *Executioners* of the *Law* be *impowered* to *cause* the *party* or *parties*, to *restitute* for the *wrong* that is done, according to *Equity*, that so this *abominable Oppression* about the *Law* and *Lawyers* may be broken down; And *thunder* down all *ungodly Gannings*, and *Shews*, whereby the *foolish wild People* are *cheated* of their *moneys*, and spend away their *precious time* to the *dishonour* of the pure God.

And let the *People of the Lord* have their *Liberty*, to speak his *Word* freely, *where* and *when* his *Spirit* leads them and gives them *utterance*; and let the *Law* take hold on such as would *wrong* any man's *Person* or *Estate*.

And let the *dread* of the Lord be upon your *Spirits*; and wait in his *Light*, to receive his *Wisdom*, that therein you may be ordered in the particular, and in it order all things to his *Glory*, that ye may remove all that which is *standing*, which is contrary to the *Will* of God.

And meddle not to *establish Religion* and *Teachers* by an *outward Law*, for verily if ye do, ye will be broken; let that alone to *Christ*, whose work it is: Consider all that

that went before you of late years, that would be meddling with such things, the Lord broke them to pieces, and they were warned in their day, as ye are now. And let not your *many Victories* which ye have obtained, nor your being preserved in so many *overturnings* (wherein ye have been made instrumental) nor your strength, courage, nor wisdom, puff ye up; for thus saith the Lord God, *Even as earthen vessels* are in the hands of a Potter (who hath power to dash them one against another, until they be broken, or to break them in pieces with another thing, that appears more weak than they) *even so are you* in my hand, saith the Lord, and I can confound your *Wisdom*, and take away your *Courage*, and smite you with *faintness*, and *dauntedness of Spirit*, in the twinkling of an eye; therefore seek not your selves, for if you do, your day shall be but short.

Remember you of the *Army* had *Power* once before to have acted for the good of your *Nation*; but the *subtily* in some who sought themselves (whom God hath since blasted) *beguiled you*, and (mark) some of you sold your power for *Commissions*, and others for *nothing* but *flattering words*, and so betrayed your own *integrity*, and the *Cause* of your *Country*; and now you have power again, do not *abuse it*; serve not the lusts nor the *self-interest* of any man or men whatsoever; but serve the Lord and your *Generation faithfully*: Mark, if you consent to *deceit*, and make an *agreement with death*, through fear or any *self-end* whatsoever, God will *break that agreement*, and bring *shame* upon you for it. And *Friends*, there is a *lofty, proud, self-seeking Spirit* yet amongst many of you, which if you *cease* not from, it will be the *cause* of your *destruction*; and truly, if you provoke the Lord to break you, it will be more *heavy* and *terrible*, than the *breaking* of those that were before you; therefore let the Lord be *mingled*, and linger not about things,

things, but be valiant, and act faithfully for the just Liberty of all, without respect of persons; and let revenge be forgotten, and this will overcome your Enemies, and make you truly honourable in the hearts of all People. This is your day, prize it, and let your deeds make manifest to the People, that you have not fought yourselves, (in this which you have done) but the general good of all, and then you will need the fewer words to prove your Enemies liars, who have accused you to be self-seekers. And now war is coming, both upon Teachers, Rulers and People that are in the good words, but out of the good deeds and Life; and the Eternal God, who is the Light, will break, shatter, confound and overturn until the good Life come up and be set on the top of all, and now the name of Truth only, will be too narrow covering, for it is the nature of Truth it self that will be able to cover, and to be a sure hiding-place in the day of the Wrath of the Lamb.

From a lover of the Truth of God, and all his Creatures,

GEORGE FOX, the Younger.

For the PARLIAMENT of England and their ARMY (so Called.)

YOUR day into darkness is turned; the Sun is gone down over you; you have had a large day, and Power given unto you, to have done the Will of God; but you have abused the Power, and slighted your duty, and you have refused to do the Lord's work, and have sought to serve your selves, and not the Lord; Therefore

fore in *Justice* and *Righteousness*, is the day wherein
 you might have wrought for God taken from you; and
 the thick dark night of confusion is come upon you,
 wherein you are groping and stumbling, and cannot
 work; the Decree is gone out, and sealed against you,
 and it cannot be recalled; you are not the men (as ye
 stand) in whom God will appear to work Deliverance
 for his People, and Creatures; (and yet deliverance
 shall come, but not according to mans expectation)
 but as for you, ye have rejected the Counsel of the Lord,
 and grieved his Spirit, and he hath long born you; yea,
 you are departed from the Lord, and his presence is de-
 parted from you; indeed he hath hewed with you (and
 if you had been faithful to the End, he would have
 honoured and prospered you, and would have been
 without sufficient reward) ye were his *Ax*, but you have
 thrust your selves against him; therefore as you have
 beaten and Hewed, and Broken others, Even so must
 you be Beaten, Hewed, and Broken; for you have
 grievously provoked the Lord; And if he should now suf-
 fer that Tree, which ye have cut, to fall upon you, and
 break part of you, it were just.

O ye Treacherous, Wilful, Proud, Self-seeking People;
 who have despised the Counsel of the Lord, and would
 not take warning, though he hath sent his Prophets and
 servants early and late among you, some of whom
 you have imprisoned and despitefully used; what will ye
 now? whom will ye now flee unto for help? seeing ye
 are departed from the Lord, and are now rending and tear-
 ing, biting and devouring one another, for proud ambi-
 tion, and self-ends; (Mark) if ye would now build again, the
 thing that you once destroyed, That shall not be able to
 save you, or shelter you from the wrath of the Lamb; that
 whereby you thought to strengthen your selves, there-
 by will you make your selves much weaker, and help
 for

forward your own destruction: You are now but a Reed, remember your end, which hastens greatly; now breach upon breach insurrection upon insurrection, overturning upon overturning, heaps upon heaps, division upon division shall there be, until he come to Reign, who is right it is; and all Nations must bow before him, else he will break them with his Iron Rod.

They that trust in, or lean upon you for help, it is as if they leaned upon a broken Reed, which is not able to help it self, nor others; Indeed you have been made to do many good things, but you would not go through with the work which God will have accomplished; and therefore are these things come upon you; Therefore tremble and dread before the Lord, ye who have been as strong Oakes, and tall Cedars; for now shall your strength fail you, and you shall be weak, even as the weakest of men; but if you would yet believe in the Light, and truly submit to God's Righteous Judgements, many of you might come to witness your Souls saved, in the day of the Lord; though many of your bodies are to be thrown by (because of your grievous backslidings) as not counted worthy to be the Lords workmen.

There is a small remnant yet among you (for whom my Soul breaths) who may be winnowed out; and they will own the Judgements of the Lord, and trust in him, and throughly deny themselves, and follow his leading; he will heal their backslidings, and purge them; that they may be instruments in his hand: But they that continue with you in your sins, shall partake with you in your Judgements.

The Rod of the wicked, shall not alwayes rest upon the back of the Righteous; yet even as Gold is tried, so shall they be, that they may be White and without Spot.

Before the *Lamb* : but God will *avenge* their cause, and
 then will be to their *Oppressors*, and then shall the
Majesty, and *Glory* of the *Lord* fill his *People* (who have
 long been troden under.) and they shall be the
 head of all Nations, the *zeal* of the *Lord* of Hosts
 shall perform this.

A Copy of this in *Print* was given to each *Parliament*
Man, before *General Mouck* came into *London*
 with his *Army* from *Scotland* : And it is now re-
 printed, that *People* may see that the *Lord* hath ful-
 filled already many of the words, which he gave unto
 his *Servant* and *Prophet* to declare unto them ; and
 that they may see, that there hath been a *true Pro-*
phet's Message among them, and that *People* may take
 heed that they slight not the *Lord's Prophets*, as they
 did whom he hath now broken.

11th. Month
 (59)

From one, who am made willing
 both to suffer, and to Reign
 with Christ ; even to follow
 him whithersoever he goeth ;

George Fox, the Younger.

This is for you who are called *Commonwealths-Men*, both in the *Army* and *Parliament*, for each.

Wherein are many plain and true things declared unto you (which are suitable to your present Estate and Condition) that ye may consider them in the same, that they are sent unto you, which is in Truth, in sincerity, and singleness and uprightness of heart, in that Love which thinks no Evil; even in obedience unto the Spirit of the Lord, which also saith, Try all things, and hold fast that which is good.

Friends,

IN several of you, I know there hath stirred, and doth oft stir a pure true living Principle of God, which hath begot (and doth beget) true honest and upright Desires and Breathings in you after Righteousness, true Liberty and Freedom (and loathings of Oppression and Tyranny) and it hath been in the hearts of some of you and much upon you to break down Oppression and Tyranny, and to remove Oppressors, and to make void all such Laws as make provision for Tyranny and Oppression, whereby the Oppressors have long been strengthened in their Oppressing the People of this Nation; and some of you have felt the weight and burden of Oppression and Tyranny (under which the Innocent suffer) and it hath been much in your hearts to set up Righteous Laws whereby all People might have Equity and Justice done wo

to them, and for them, by such as you had thoughts to put in *Authority*, which would do *just* and *equal* things between *Man* and *Man* without respect to persons.

These things the *Lords Witness* (in you) hath shewed unto you, that they ought to be done by you ; and some of you have breathed and desired much to do these things , when ye have owned the pure movings and stirrings of the measure of the Life and Power of God (in you) which hath stirred and moved (in you) towards *Righteousness, Equity, Mercy and Justice* ; But hitherto ye have been much hindered in this work.

And truly *Friends* , there are many things yet remaining in and among you (mark that) which hinder and stop you in this work of *true Reformation* , and they will stop you therein (mark that) so long as they bear rule in and among you, and are consented to (and regarded) by you ; many of those things are as followeth.

First, There are many that *pretend* that they are of you (mark that) which have joyned unto you in some outward appearance, but it is more for fear of *losing* their *places* , and the *riches* and *honour* of this world, than for love to the Cause of *Equity, Justice* and *true Liberty* ; And these are in the Priests nature, who for covetousness and self-ends, can change with the times and governments, and pretend they are for them (so long as they will hold them up) and such are neither true to God nor their Country , for they can lay down their religion which they have pretended to stand for , and deny the Cause of their Country, if it will make most for their own Gain, and then say it was the *Lords* doing, and they are satisfied in it, though it be quite contrary to that which they have formerly contended for : And of this sort there are many among you which stop down work you ought to do.

And several of you also, in whom the Truth of God hath stirred against *Oppression* and *Tyranny*, verily your minds are yet so much in your *Commissions* and *Places* and in the *love* and *honour* and *wisdom* of *this World* that this stops you in the work ye ought to do. As some of you have so *many relations* (mark that) that have such a great gain in those very things, which greatly *Oppresse the People* of this Nation; and also *some of your selves* are concerned in *these things*; that so ye cannot tell how to take away *Oppression* wholly, without taking away *their* and *your own gain*; and these things being looked at by you, they exceedingly stop you in the work you ought to do, because herein *private self ends*, and *respect to Persons* by you are preferred before the *general good of all*.

Now *Friends*, whilst your *minds*, and *thoughts*, and *hearts* run into, or after, any of *these things*; They (who are the Enemy of your Souls) will not suffer you to do that which is *equal*, no further (to be sure) then it will stand safe for the *upholding* and *preferring* of your *relations* and your own private particular *self-ends*.

Therefore all wait in that which is *pure* and *living* of God in you, which will shew you *all Deceit*, if ye keep to it, that so by it your minds may be redeemed out of all *self* and *respect to Persons*, that so all particular private *self ends* and *respects to Persons*, may be *denied* and utterly *trampled upon* by you, and that the *General Good* and *Freedom* of all, without respect to *Persons*, may be minded and acted for by you, that ye may serve the Lord God and your Generation with *singleness* and *uprightness* of heart, and then the Lord will honour you, and he will be your sufficient reward.

Verily it is a mighty thing, and it is highly to be prized by you, especially ye of the Army, that the Lord God should make use of you again,

Again put an opportunity into your hands to do that which you *formerly promised and vowed* unto the Lord (and your Nation) to do, seeing ye so slighted (mark that) the *former opportunities*, which the Lord God gave you, and acted so *Treacherously and Deceitfully* as ye did in your *back-slidings*; and if ye should slight *this opportunity also*, do not expect another (be not deceived God will not be mocked) therefore consider these things and mind to answer the Lords love yet continued unto you.

But if ye look out at or suffer your minds to run in to (mark) the *greatness of your Places*, or after your *gain*, or the *honour of the World*; or if ye look out at *love or hatred of your Friends or known Enemies*, or at any particular *self-end* whatsoever; These things will strangle the Principle of God in you, which moves to do that which is *equal and just* unto all, and then the tender Seed in you, which feels the weight and burden of *Oppression*, that will be *murdered*, and then the deadness and hardness of heart will come upon you more and more, and ye will settle deeper and deeper in the death; and verily if ye should do this, ye would become even as *Sodom and Gomorah* unto the Lord, and he would *overturn you* with a great and mighty destruction (as he did them) therefore remember you have been warned.

So look at none of *these things*, but look ye to the Lord God, and mind the movings of his life (in you) and be obedient thereto, and as *Oppression and Tyranny and Injustice* is made manifest unto you (by the Light of the Lord in you) in the Power of the Lord committed unto you, *break it down and overturn it*, and set up and establish *Righteous Laws, Equity, Mercy, and Justice and true Liberty* in its place, and then you need

not fear what Man can do unto you , for the Lord will then be your preserver.

So the Lord God hath once more tryed you ; Now if you love *Father, Mother, Wife, Children, Houses, Lands, Commissions, Honours of the World*, or any particular *self-and* whatsoever, more then the *Work of the Lord* ; or if ye prefer any of them, so as thereby to stop the Lords work, or if you do the Lords work negligently (which he hath once more put into your hands) verily ye shall not be counted worthy to be the Lords workmen.

So remember *Saul* (who was made an example that others might take warning) who slew but *part* (of that which was to be destroyed) and saved *a part* alive, and therein he was stubborn and disobedient ; Now if ye should destroy but *part* of the *Tyranny and Oppression*, which is utterly to be destroyed (mark that) and preserve *part* of it, take heed lest the Lord rent you from your places for your *stubborness and disobedience* , as he rent *Saul* from his Kingdom for his.

Therefore *Awake, Awake*, and wait in the Light, to feel the Lord's strength, that therein your zeal and courage for him may be renewed ; and linger not in things as ye have done, but dwell in the Power of the Lord (ye who have felt it , and do not abuse it or resist it any longer) and in his Power act for the *Freedom and just Liberty* of all his Creatures, and this will bring honour unto the Lord, that so ye in whose hearts there is a *singleness, an honesty, an uprightness* unto the Lord, (may keep your selves from being defiled with the corruptness of others) and so be preserved in his Wisdom and Power, in the *Breakings, Overturnings, or Purgings and Separating*, that yet must be in the Nation.

And *Friends* in the Army, when will the Spirit of *Righteousness and Equity* be clearly manifested among you.

you, to rule you thus, that so long as ye bear an outward Sword it might be onely turned against *Evil Doers*, and not for the upholding any *Oppression* whatsoever, but for the breaking down of all *Oppression* and *Tyranny* wheresoever it is found, and for keeping the outward *Peace*, whilst *equal* and *Just Laws* be established, whereby the *Just Liberties*, and outward *Freedom* of the Nation, might be enjoyed ; and not to make a trade of using your Swords, to enrich your selves by them, by heaping up outward riches, and to feed your lusts ; but whilst ye use your Swords, to be content with such wages, as might but even find you things necessary and convenient for your Places.

Now if this Spirit lead you, then self-denial will be manifested in you indeed, and they that called you mercenary Army, then should be ashamed ; for if *Tyranny* and *Oppression* were destroyed, and *Equity*, and outward *Liberty* and *Freedom* were established, and the Enemies of it so brought to nought, that so there were no need of you, this Spirit if it ruled you, would make you as freely willing then, to lay down your places and Swords, as ever any of you were made to take them up, and then to fall upon improving the Creation in the fear and Wisdom of the Lord, and to be content to enjoy an equal proportion and share of the Liberty (with your fellow-Creatures) which you have fought for ; and if it were thus, then might truly be called the Common-wealths Men, or servants.

But if ye carry a Sword, and expect and desire still to carry or uphold a Sword to make a Trade of (mark that) I know you will not utterly bring down *Oppression* and *Oppression*, and firmly establish outward Liberty though ye could, lest your Trade should fall : Now you do not act singly for your Nations good (and stand

stand out of all self-ends whatsoever) but still continue making a Trade of using your Swords, then you cannot truly be called the Common-wealths Servants but such as serve your selves , and such as are their Masters, though you receive wages of them.

And Friends , there are many things done lately in the name of the *Keepers of the Liberty of England*. Now (mark) ye should first make *England* a free Nation, and set it at Liberty from all its *Oppression* and bondage that it is in (before ye take such a name upon you) and then in the Fear and Wisdom of the Lord see to preserve and keep its Liberty, and then ye might truly be called *The Keepers of the Liberty of England*. But if ye do not first set it at Liberty and then keep it, and ye be called the Keepers of the Liberty of it, ye will be but like unto those which had the name that they lived, and yet were dead ; and like the false Christians who are puffed up with a name, but are out of the nature which belongs to the name.

This from me who have a tender love going forth unto all, both in Parliament, Army, and other who have any true Breathings or Desires (my heart after them) after Righteousness, Truth, Equity, Mercy, Justice, and true Judgement (which I wait to see set up and Established;) And to honour the higher Powers, and am subject thereunto, where-ever, or in whomsoever it doth appear; which Power hath made me a witness unto you, to warn you to watch for your Souls and for Peace; And in obeying the Power, I am clear of, and free from the censures of all men.

Given forth by Geo. Fox,
the Younger.

A NOBLE SALUTATION, and
*a faithfull Greeting unto Thee CHARLES
 STUART, Who are now Proclaimed King
 of England, Scotland, France, and
 Ireland.*

I. *Several wholesom, sound Exhortations, &c.*

LET thy ~~Moderation~~ be known unto all men,
 for the Lord is at hand, whose presence filleth
 Heaven and Earth; and let such a ~~Mobility~~ ap-
 pear in Thee, as to try all things, and to hold fast that
 which is good; and either to read or to hear with patience
 before thou judgest; for Wisdom becometh a King, and
 for true Reason, Solidness, and Patience, him that is a Ruler
 of the People. [Mark] The God of Heaven hath put into
 my heart to write unto Thee, and in tender love both
 to thy Soul and Body, to lay before Thee several things,
 whereby thou mayest come to see and consider, how
 And the mighty Hand and Justice of the Invisible God
 hath been in these overturnings and changes, which
 it have happened in these Nations of late years; there-
 fore consider these things. The Mighty God, the Ever-
 lasting Father, He is the King of Kings, and the Lord
 of Lords, and the whole Earth is his, and the ful-
 lers thereof, and he Ruleth over the Kingdoms of
 men, and giveth them unto whomsoever he pleaseth:
 he pulleth down one, and setteth up another, and
 there is no overturning or changing the Kingdoms, but
 it

it is either by his *Commission* or *Permission* ; and the Lord doth not do any thing , neither suffereth he any thing to be *done* , unto *persons* or *Kingdoms* , without *Cause* (though he may do whatsoever he pleaseth) and who shall call him to an account? Yet *all his doings* are *righteous* , and his *wayes* are *just* and *equal* altogether . And it is for the *unrighteousness* sometimes of a *King* or *Kings* , and sometimes of a *People* , and other times of *both* , that the Lord doth *break* , or suffer a *Nation* or *Nations* to be *broken* ; and when he determines to *break* a *People* , or to *change Governments* (or to suffer such to be done) in vain do men strive to *preserve* or *uphold* them ? and the Lord *may* , and doth *make* whomsoever he pleaseth his *Instruments* , for to do his determined *Work* ; and when they have *done* his *Work* , then he may do whatsoever he pleaseth with them ; and many times his *Instruments* , when they begin his determined *Work* , appear very *contemptible* unto many , Yet *such* speak *foolishly* , and without *understanding* , who say , *These* *such Instruments* are *too weak* and *cannot prevail* , seeing *all Power* is in the hand of *God* , who can *give Wisdom* and *Strength* , and *Courage* , unto whomsoever he pleaseth : Yea , so *much* as may accomplish his *Work* ; and he very *oft-times* , by that which appeareth *foolish* , *weak* and *contemptible* , confoundeth and bringeth to naught , that which appeareth to be *Mighty* and *Wise* , that *no flesh* should glory in his presence . And when his *Instruments* have done his *Work* (and he determines to *break* , or suffer them to be broken again) let them appear never so *Wise* , *Bold* and *Mighty* , yet vainly do they speak , who say , *Such a Wise* , *Bold* and *Mighty People* cannot be broken , seeing the Lord can do whatsoever he pleaseth ; who suddenly can turn *man's Wisdom* into *folly* , his *strength* into *weakness* , and his *boldness* into *dauntedness of spirit* . Now such things as these

thing, come oft to pass, and none of them without a
 cause; and they that are truly Wise, learn further, and
 get understanding through all these things: Therefore
 true Wisdom better then Strength, and a right Under-
 standing is better than an earthly Crown: Therefore O
 King, wait to feel the noble Principle of Wisdom, which
 God hath inspired Thee withal; for there is a measure
 of it in Thee, though it hath been hid, and that mea-
 sure is the Light, which Christ the Wisdom of God hath
 enlightened Thee withal, which Light in Thee is that
 which never had fellowship with darkness in Thee, or its
 holiness, nor concord with the Devil or his Works, but
 ever makes manifest and reproveth all such things: which
 Light, being received in the love of it, and believed
 in, and waited in, man becomes a Child of it, and so it
 gives him a good understanding, and opens an eye in him,
 whereby he comes to see the hand, and workings, and
 appearances of the invisible God; and this Light is the
 Gift of God, which is come upon all men; which
 being rejected, and a man not liking to retain it in his
 knowledge, he professing himself then to be wise, be-
 comes a fool, and brings condemnation upon himself for
 neglecting that, which should minister all things unto
 man pertaining unto Life and Godliness. Therefore O
 King, give all diligence to receive the Gift which God
 hath placed in thy heart, that so thou mayest be ac-
 quaint with Wisdom, and that thou mayest be filled
 with moderation, gravity, and patience, and come to a
 right understanding and discerning, that so thou mayest
 rightly look upon things past, present, and to come, and
 use them as they were, are, and shall be.

II. Concerning the overturning of thy Father, &c.

Concerning thy Father, and those that took his Part. There was an *eminent* hand of God in breaking them down, and bringing them under; and God did not without a Cause; for the *Iniquity* in them provoked the *holy* God to anger, and the height and pride of the spirits grieved and pressed the Spirit of the Just God: and after he had a long time born with them, and waited them with his *Eternal Light* in their Conscience, yet they repented not, but still grieved his good Spirit by many provocations, and waxed higher and higher against him in disobedience; his Anger then was kindled against them, and his Indignation waxed hot; and arose in the fiery Spirit of his jealousy, to ease himself of his Adversaries, and avenge himself of his Enemies: and because the Living, Wise, Eternal God (who made all the Nations of the earth one blood, and is respecter of persons) saw that those that took part with thy Father, were generally (according to outward appearance) accounted the wisest, richest, noblest, stoutest men (mark) and that they did glory in their Wisdom, Riches, Nobility, Stoutness, and Strength, and vaunted themselves over those that were made of the same Blood; He (the living God) did then appear in contemptible Instruments, (as to outward appearance) in Tradesmen, Ploughmen, Servants, and the like, and some others, whom I know thy Father's Party much mock at, and even scorned them as it were, and thought it too low and too base a thing, to engage War with a contemptible People; yet in such, I say, did the Lord appear to carry on that Work which he had determined, even to bring down the Loftiness of man, and

in the *Pride* and *glory* of *flesh*, and that thy *Father's*
Party might have come to see that they were but men,
 made of the same earth and blood that others were :
 and the Lord God appeared mightily in those his *In-*
struments, giving them *Wisdom*, *Courage*, and *Strength*
 to manage a War against a far more *Mighty* and *Wise*
People (as to outward appearance) then *themselves*, and
 they prevailed dayly against their *Enemies* : And the
Factions of the *People* ran forth and inclined towards
 them : And God struck thy *Father's Party* with daun-
 dness of spirit, and turned their *wisdom* backwards,
 and prospered them not in the Field ; but sometimes
 caused them to flee before their *Enemies*, and other
 times gave them into their hands ; and yet they repen-
 d not, neither did they humble themselves before the
 Lord ; and some fretted and strove, and some *Blaspheme*
 and *Cursed*, even for madness, to see how they
 were Defeated : yet they strove in vain, for God was
 against them, and they grew weaker and weaker, until
 they were even wholly subdued, and brought under their
 enemies, and given into their hands for a Prey ; That
 they durst not scarce act or speak any thing against
 their *Enemies* : And God suffered Thy *Father* to be de-
 livered into their Hands. And thus the Lord stained
 the glory and pride of that *People*, which took part with
 thy *Father* and Thee, by a low and contemptible means,
 to outward appearance ; Though I do verily believe,
 that those in whom God did appear against thy *Father*,
 thy *Self*, and those that took that part, did act several
 things against you, beyond their *Commission* they had
 from God, yet he did permit them : And in several of
 them, who did engage against Thy *Father* and his *Party*,
 there was once a tender, honest, good Principle, in the
 wherein they were low : and there were true desires
 in some of them, after a just Liberty, both as appertain-
 ing

ing to Conscience, and in things betwixt man and man, and they were truly sensible of many Oppressions that were in the Nations, both in matters of Religion, as in the Laws and Customs of the Land; and they cryed unto God when they were low, and Vowed unto him (and engaged unto man) That if he would deliver them from their Enemies into their hands, that then they would remove all Oppressions, and make the People of these Nations a Free People, and that they should have their Just Rights and Liberties, both as Men, and as Christians. Now after this Thou hadst also stroven against them (with a perfidious People, to wit, the Scots) and ye were defeated; and the Lord gave their Enemies so into their hands, that they had as much outward Power in these three Nations, as they could desire; and they also became a Dread and a Terror to some Nations about them: And they had Power and Opportunity to have removed all Oppressions out of the Land; but alas, Covetousness and self-seeking Lusts sprang up in most of them, and leavened them. And when they had Rest and Fulness, they forgot the Lord, who had raised them from a low degree; and they forgot the Oppression of their Brethren also, and regarded not to pay their Vows to God and Man: But after a time the Chief of them got into thy Father's House and Lands, and into Thine, and into some of those that took your parts, and others they sold, and so thereby became great in the Earth: And then their Lusts encreased, and they grew wanton against the Lord also, and boasted themselves over those whom they had conquered. And some of them began to creep into those Places and Things themselves, which they had cryed out against others; And so built and set up the same Thing in, among themselves, which they had throw down, and stroyed in another; only in Deseit and Hypocrisie they got other Names for them. Then several of the A

that were amongst them, when they saw their *Deceit*;
 and *Wickedness*; and that they did not intend the thing
 which they did *pretend*, durst not for *Conscience sake*
 continue any longer amongst them; but left them *seve-*
ral years ago, and declared against them: And others
 once, that feared the Lord, were turned out by them;
 that in a short time many of them became greater
 oppressors and Persecutors, than those whom they
 conquered, and so provoked the Lord to anger. Then
 the Lord raised up many *Prophets and Servants*; and sent
 them amongst those who had acted thus *treacherously*;
 and some also wrote unto them, and laid their *Abomina-*
tions plainly before them, and shewed them wherein
 they had erred, and exhorted them to *Repentance*; and
 plainly shewed unto them what the Lord required at
 their hands. And sometimes were made to *Reprove*
 them sharply and plainly, and prophesied unto them, That
 the Lord would confound and break them to pieces one a-
 gainst another, and suffer them to be destroyed, if they re-
 sisted not speedily: but they would not hearken, but
 grew stiff-necked against the Lord and his People, and
 suffered many of them to be Oppressed, and their Goods
 spoiled; and some of them to be Imprisoned unto death
 their Names: And thus they Rebelled against the
 Lord more and more, and boasted of their Strength,
 Wisdom, and Valour, and so forgot how that it was
 the Lord that raised them up from a low degree, and
 gave them Power over their Enemies: And thus they
 brought grievous provocations in his sight, so that then
 the anger of the Lord was kindled against them, and as
 he forsook him, so he forsook them; and at length he
 gave them up to the Counsels of their own Hearts, be-
 cause they had rejected his Counsel: And then they be-
 gan to divide and split amongst themselves, and to be-
 come one another for self-ends; and their courage began

to fail, and faintness and deadness of Spirit seized upon them; And having plunged themselves so far in Carelessness and Lusts, the Cloud of Error grew so thick upon them, that they could not see the Cause that they once were so zealous for: And when Confusion fell upon them, and they groped like blind men, and knew not at what they stumbled; neither knew they for whom they nor for what to stand; but sometimes cryed up, and engaged for one Thing, and shortly after cryed against it, and threw it down again; and some of them cryed for one thing, and others brought forth another thing; and were so like Babel's builders (whom God determined to scatter) they acted; and their Eye being blinded, they wrought their own Destruction; and few of them saw it until it was come upon them; and them that did were as men amazed, and knew not how to help themselves. And thus the just hand of the Lord came upon them, an Hypocritical, Deceitful, Professing People, whose Words have made a great professing that they knew God, but in Works they have denyed him, and therefore has the Lord taken away their strength for the present, and turned their Wisdom backwards, and stained their glory; that they also might come to see what they were, and what the Lord did for them, and what they are far from, that so haply some of them may come to all repentance, and to be humbled under the Mighty Hands of God, and the Lord may heal their back-sliding, and may raise up his own Eternal Witness in the awa (the Tabernacle of David) which hath been brought down.

III. Concerning Thy coming so far into Power again, &c.

NOW observe the hand of the Lord in thy coming so far into Power again, and those who took part with thy Father and Thee. First consider the cause of it (in the fear of the Lord) and thou wilt find that it is because they unto whom God gave such Power over you, were not faithful unto God, as hath been said before, but grieved the Spirit of the Lord with their hypocrisie from day to day, talking for Liberty, but behold they brought forth Oppression, and so became worse than you that went before them, who did not Profess so much for Liberty in words: And this I know, that if they had been faithful unto the Lord, Thou and those called thy friends, could not have come over them thus as ye have done; Therefore let no man deceive thee, by God swading thee that these things are thus brought to pass, because the Kingdom was thy own proper right; and because it was withheld from thee contrary to all right; or, because that those called Royallists are much more righteous than those who are now fallen under thee; for I plainly declare unto thee, that this Kingdom, to all the Kingdoms of the Earth, are properly the Lord's, and that he may and doth give them unto whomsoever he pleaseth; and whensoever he please he may take them away again, and give them unto others; and when he doth thus, it is not contrary to right: And this know, that it was the just hand of God in taking away the Kingdom from thy Father and Thee, and giving it unto others; and that also, it is now the just hand of the Lord to take it again from them, and bring them under Thee; though I shall not say, but that some of them went against their Commission against thy Father, when they

were brought as a rod over you, and well will it be for thee, if thou *becom'st* not guilty of the same transgressions now thou art brought over them; and this consider that those who are call'd *thy Friends*, who were conquer'd, have humbled themselves but little under the hand of the Lord, but are still found to be in great transgressions; and also consider the manner *how* the thing hath been wrought, and carried on, concerning the bringing in of thee again, that so there may be no *fleshly boasting*; for the thing is plainly discerned by them whole eye is single, and I shall declare unto thee: Mark; The *Army* having acted so *deceitfully*, the *lusts* and *gain* of the world blinded their eyes and they having so far provoked the Lord, until his Decree was sealed against them, and he had determined that they should be broken; after they had *split* among themselves, and *turned* from one thing to another, and knew not where to rest, and the Lord suffered some of them to rise up from among themselves to deceive the rest, and so they through *dissimulation* (in professing to stand for those who had so eminently stood against the Father and Thee) got Power to *weaken* and *turn* those that were really against thee, (as *disturbers* of the Good Old Cause, as they termed it) and so by *little and little* strengthened those that stood for thee; and the deceived blind men provided a Rod for themselves and so by *little and little* wrought themselves under and it is just upon them; For the rod is for the fools be. So let this be considered, that this was not carried on by the stoutness of those that stood for thee, nor yet by any sible plain down-right dealing, but rather through the hidden mystery of deceit, which was suffered to work against those whom God had determined should be broken, so by the same way whereby they had deceived others which was by pretending to stand for that which the

not intend ; I say, even *by the same way*, they in the end should be *deceived* themselves : So let *none glory* in what is done concerning *this thing*, as if it were done by their *Valour* or *Wisdom* ; though I can truly say, the hand of the Lord hath *permitted these things*, and that for the *Cause* beforementioned, and he will be *glorified* in all these *Overturnings*.

I V. *Concerning the great danger thou art in, in thy coming in, &c.*

AND also, consider the *danger* that thou art in, in thy coming in as *King* of these *Nations*, for it is exceeding *great* as things stand ; and this hath been much upon me to lay before thee, and it is in tender love both to thy *Soul* and *Body* ; for I plainly see that thou shouldst come in upon the account of the people called *Presbyterians*, if thou shouldst refuse to bow to what they would *set up*, or if thou shouldst not satisfy the ungodly *covetousness* of their *Priests*, there is several of them would be ready to serve *Thee* if they did thy *Father*, if they were permitted. And thou do, come in upon the account of those People called *Old Royallists*, (Mark) truly, though I do believe they would abhor such a thing as to *sell Thee*, yet the iniquity of many of them is *so great*, and there is much *Swearing*, *lust* and *vanity* amongst them, that except they *repent*, they are not like *long to prosper*, but the hand of the Lord will *assuredly* break them also. And furthermore consider, there are a *deceitful People* of these *Nations*, for there are many *thousands* that now *praise* highly for *Thee* in words, that if they could see the likelihood of a *change*, they would appear as much or more against *Thee* : Therefore consider thy *standing*, be not *high-minded*, but *fear*, and take heed lest

thou fall ; and never go about to Engage the People
 unto thee by Oaths, lest thou cause many to forswear
 themselves : for truly this People, a great part of them
 are a perfidious People, as they have manifested them-
 selves, who one while have sworn for a King and Par-
 liament, and shortly after, they have sworn against
 King, single Person, or House of Lords ; and shortly
 after they have sworn or engaged for a single Person
 again, and called one another Lords ; and a little
 after they have turned against that Government, and
 cryed up a Parliament again ; and now the same Peo-
 ple are generally crying up a King again ; And truly
 those Rulers who have imposed so many several En-
 gagements upon the People, they have done exceed-
 ing evilly therein : And how abominably have these
 dirty, deceitful, covetous Priests acted in all these chan-
 ges ? O it is hard to utter their deceit ! who one while
 they have prayed for a King and Parliament, and
 when they saw the King was likely to fall, and that
 was no wayes likely to maintain them, then they turn
 against him, and prayed only for the Parliament, and
 asserted their Authority, and cursed them that would
 not go out to help against the Mighty. And shortly after
 when Oliver Cromwel had turn'd out the Parliament
 and set up himself, then they cryed up (and prayed for)
 him, and many of them began to assert his Authority
 to be just ; and when he died, many of these Priests be-
 gan to address themselves to his Son, and fawned upon
 him, that he might provide for their god, which is the
 belly, and they appeared to be sorrowful for his Father's
 death, and blasphemously termed him the light of the
 Eyes, and the breath of their Nostrils ; and they told
 Richard that God had left him to carry on that glori-
 ous Work which his Father had begun ; And some
 of these Priests compared Oliver to be like unto Manasse

and Richard to be like unto Joshua, who shall carry them into the promised Land; But surely these blind Priests are yet in Egypt, the land of Darknes, and there are like to die except they repent. And surely those that made Oliver, Chancellor of one of their Universities, they hoped he should have continued longer in his place than he did; But it is manifest that they are such as the Prophet said, *Night shall come upon them, and they should have no Vision.* And how soon did some of them turn for a Parliament again, when the Army turned out Richard? And when George Booth made a Rising, and they thought there would be a turn, then some of them cryed out against the Parliament, and began to curse such as would not go out against them; And when George Booth was taken, then many of them began to Petition to the Parliament, and to excuse themselves, that they had no hand in that rising: And now they are generally crying up, and praying for thee, and all this is for their bellies; therefore if thou wilt believe them, and trust to their prayers, thou art worthy to be deceived by them; And all that will uphold them in that state they are in, and compel others to maintain them, they are not like to prosper, for the hand of the Lord is against them, and that Scripture is fulfilled upon a great part of these Nations, *Like Priests, like People*; who are given to covetousness and deceit, and will turn and appear for anything that is for their gain: Yet this I testifie in the Lord, that such Ministers as the Scriptures of Truth own, I own, And such a Maintenance as Christ allowed his Ministers to take, I have unity with; And I know, that such as are his Ministers, will be there-withal content, but such Ministers as will not, they serve not the Lord Jesus Christ, but their own bellies, and such I cannot but declare against. Therefore now, O King, be wise, and

cleave unto the Lord with *thy whole heart* , and he will teach thee to love thy *Enemies* , and to do unto all men as thou wouldst they should do unto thee , if they were in thy Condition , and thou in theirs ; and this is the Way for thee to prosper ; and this will Engage the Lord to stand for thee ; and also it will reach the Witness of God in all People , and thou wouldst become honourable in their hearts ; and hereby they would be engaged and drawn unto thee more than by Oaths or force of Arms : But if thou wilt not hear , and do the thing that is just and right in the sight of the Lord , then will the Lord appear against thee ; and when thou hast filled up thy measure , thou shalt be assuredly broken ; and then shalt thou

* Since the writing of this, before it could be delivered, we have seen a Declaration put forth by Thee, by which in part this is answered, which as this and the rest comes to be fulfilled, the Lord will bless and prosper Thee.

know that God hath spoken unto me. * And if thou dost not speedily seek to stop this abounding ungodliness which flows in this Nation (and which hath much increased since there was a likelihood of thy being brought in) verily an evidence of the hand of God shall come upon thee, which thou shalt not in any wayes be able to escape.

Therefore consider it speedily and for verily, the Mighty God is greatly displeased by reason of the great wasting and spoil that is made of his Creatures, in a way of rejoycing and triumphing concerning thee ; O how is the Devil, the destroyer, loose in this Nation ! and the streets thereof become like unto Sodom ; and Peoples mouths are filled with Oaths, and bitter Cursings ; And they go stammering, and staggering because of Drunkenness, and sober people that fear the Lord can scarce pass in the streets without being scoffed at, threatened, or having violence

done unto them, by those that appear for thee, who bitterly will curse, and wish that which they call the Pox and Plague upon us, and the next words cry out and say, God save King Charles: Oh consider these things, and seek to stop them, lest they become thy burthen! And also when we have been peaceably met together to wait on the Lord, and to hear and declare the everlasting Truth, we have been abused, and part of our Houses and Windows broken, and some of us knocked down and torn, as though they would have pulled us limb from limb, and our blood drawn, knocking us down without respect had to Age or Sex, and this they say thou wilt bear them out in, and they expect an order, they say, shortly from thee, either to banish or hang us all; and dost in thy Name was I commanded and fetcht out of a Meeting at Harwich, upon the first day of this week, and haled to prison without being examin'd, and without a Mittimus; and this was, because I was made in the Dread and Power of the Living God, to cry aloud against the Cursing and Rudeness, which I then heard and beheld among the People in the streets; and I was made to utter these words and say, Wo, wo unto the Rulers and Teachers of this Nation, who suffer such flagitiousness as this, and do not seek to suppress it: and for this was I put in Prison, O King, and for these things will the Lord God visit; and if thou seekest not to stop them, thou wilt feel God's hand for it. Verily I declare unto Thee in the fear of the Lord, I never heard, nor beheld so great prophaneness, as I have done within these few weeks past: Oh! it is hard to utter how much Wine and strong Drink hath been devoured in merry taste, by Peoples drinking of healths unto Thee! Some upon their knees, and some otherwise, even until some have been so drunk, they could neither speak or govern; and what abundance of Wood hath been wasted

wasted and devoured in making of *great Bonfires* (as they call them) which they have done, as they say to rejoyce because of *Thy coming*; Yea even such *great Fires* have been made upon this account, that they have been *dangerous* both unto *Cities and Towns*; and such *noises* have been heard of late in *Cities and Towns*, as scarce ever have been the like, by *shouting off Guns* both *great and small*, and by *ringing of Bells*, and by *People singing and laughing*, and *shouting like riotous mad men*, and the *Streets* in several places *strewn with flowers*, and the like; and this is done in *rejoycing* concerning *Thee*: And what abundance hath been *devoured in Feasting, and Banqueting*, and *abominable rejoycings*? And also consider in what *great need* *People* are of such *Creatures* as have been thus *devoured*, and consider what can be the end of all these things. Now the Lord is my witness, when I have *seen and felt this ungodliness*, a tender pity hath arose in me towards *Thee*, because I have beheld the *danger* that *Thou art in*, which is *exceeding great*: Let no man *deceive Thee*, by *perswading thee*, that *Thou art in a safe Condition*, because the outward strength of the *Nation* appears to be at thy *Command*; For consider this, *Oliver Cromwell*, and *his party*, had as much of the strength, (or more once) as *Thou hast now*; and those called *thy party*, were *fallen as much under them*, as they are now under *Thine*; And yet consider how their strength was taken from them, and how it *vanished away like smoke*: Yea, the Lord is *righteous and powerful*, and if he speaks *but the word*, it must be *fulfilled*, and there is no *People too strong for Him*; for all *Nations* in comparison of Him, are *but as the drop of a Bucket*, and the *small dust*, which his *breath* scattereth as he pleases; and truly, God is highly provoked, therefore take heed what thou doest.

V. Concerning Religion, and the spirit of Persecution.

And as concerning Religion, I exhort and warn Thee, in the Name and Fear of the Lord, to take heed that thou bind not the Consciences of any, and that thou suffer no other means to be used about Religion, but what the Apostles used; for all this killing, and imprisoning, and persecuting about Religion, the Lord abhors it; Yea, the Papists killing, and imprisoning, and persecuting of the Protestants, and the Protestants killing, and imprisoning, and persecuting of the Papists, and others about a Form of Religion, these things are of the Devil, the destroyer, in them both, and not of Christ; who came not to destroy mens lives, but to save them: And consider, Cain was the first Murderer about Religion, who slew Righteous Abel, and Cain was for it a Vagabond: And the Vagabond Jews persecuted Christ and the Saints; and the Saints, since Christ suffered without the gate by them, and for sinners, used no Persecution about Religion; but Christ said, that inwardly ravening Wolves should come: And Paul prophesied, that after his departure, grievous and ravening Wolves should come, who would not spare the Flock; and before John was martyred he saw them come, and said to the Saints, Little children, ye have heard in the last times, that Antichrist shall come, (Mark) even now (said he) are there many Antichrists already come, whereby we know that is is the last time: So mark, these Antichrists killed those that held the Testimony of Jesus, which is the Spirit of Prophecy: And here the Whore adulterated from God, got drunk, and she drank the blood of the Saints and Martyrs of Jesus, and the Kings of the Earth committed fornication with her, and drank her Cup; And she sate upon

on Nations, Kindreds, Tongues, and People ; So all this *imprisoning, and killing, and whipping, and stocking, and stoning, and mangling of the Creatures about Religion,* is practised among the *Heathens, and the Antichrists, the Apostatized Christians,* who are gone out from *Christ* and the *Apostles Spirit and Doctrine* ; for they wrestle not with *flesh and blood* , but with *Principalities and Powers, and Spiritual wickednesses in high places* : So they fought against *Spiritual wickedness*, and not against *Creatures* , and the *Weapons of their warfare* were not *Carnal* but *Spiritual* : (mark) they used no *imprisoning, stocking, whipping, stoning, hanging, burning, banishing, or mangling of the Creatures, to perswade or turn them to their Religion* ; neither did they use any other force (to turn people to the pure Religion) than that which proceeded from the *Invisible Power of God's Eternal Spirit in them*, which struck at the *Spiritual wickednesses*, and the *evil thoughts and imaginations* which were exalted in People above the knowledge of *Christ* and so they fought to bring the *wickedness* into *Captivity*, and not the *Creatures* ; but to bring them into *Liberty*, by turning them from *Darkness* to *Light*, and from *Satan's Power* , into the *Power of God* ; and them that had known the *Truth*, and turned from it, and became *Hereticks* , after the first and second admonition (if they would not hear) they rejected, knowing that such were condemned in themselves. But they did not give order to kill such, for that had been the way to have sent them head-long (as one might say) unto *Hell* : And for such as withstood the *Apostles* , and would not receive the *Gospel* , but opposed the *Truth* and themselves after they had gently and patiently dealt with some, and taught and instructed them concerning the *Kingdom of God* ; and reprov'd and warn'd others, and they would not receive them and their *Testimony* , they turned from

hem unto others, and left them unto the righteous judgement of the Lord, which was to be revealed in flames of fire upon those that would not obey the Gospel; but they did not persecute any, nor use any outward force with any about Religion; neither did they give any command for such a thing; and to preserve in the Truth such as were come to it, they used patience, meekness, long-suffering, and sound Doctrine; and kept them, and commended them unto the ingrafted Word (which was high in their hearts and in their mouths) the which was able to save their souls; and did not threaten to persecute them if they turned out of the Truth: Therefore, they that persecute about Religion, are not for Christ, but Antichrists, that is, against Christ. So take heed, that Thou dost not set up Persecution about Religion, upon any pretence whatsoever, nor tolerate it; for the Lord God hath brought forth a People in these Nations, and will bring forth more, that cannot, nor may bow unto any other thing in their Worship, than unto the Name of Jesus, whose Name is called, The Word of God: And if Thou oppresseth this People, the Lord will assuredly take away Thy Power, and avenge their Cause; mark that) for he careth for them; And verily, we have not another to trust in, than the Name of the Lord, and we know that to be a strong Tower, which is able to preserve us; and we know, That he will not suffer any thing to come upon us, but what shall work for his glory and our good. But these things are spoken unto Thee, that Thou mightest fear the Lord, and mightest not fall judgement upon thy own Head.

V I. *Concerning what Government and Governours
the People of the Lord (called Quakers) stand
for, and what they stand against, &c.*

THIS I declare in the Truth and Presence of the Lord, and I know, there are many thousands in these Nations, that are of the same mind with me, that it is not for the Name that may be put upon a Government, that we either stand for, or against; but it is a Righteous Government (according to the higher Power, which is according to that of God in every man's Conscience) which we stand for, and earnestly desire after, both in things appertaining to God and man; And we, for our selves desire no greater Liberty, either in things Religious, or in things Civil betwixt man and man, than we desire all others might enjoy: And if such a Government as this be set up, then if he that is in taking care and seeing that Justice may be done all without respect of persons, if he be called a King, a Judge, a Protector, or a General, we shall not be against either or any of the Names; Or if the care and trust be laid upon more, if they be called by the Name of a Parliament, or a Council, or a Committee, or King and Parliament, or any, we are content, and shall willingly submit unto Righteousness from them, or any of them, as our duty. And it is that which is unrighteous (which is called a Government, wherein Oppression, Partiality and Cruelty is exercised, either in things relating unto conscience in matter of Worship, or in things civil betwixt man and man) that we stand against; and if such a thing be set up and called a Government, and if the chief in it be called a King, or a Judge, or a Protector, or a General, or a Parliament, or a Council, or a Committee,

or King and Parliament, we cannot stand for any of the Names, nor submit unto the *unjust things* commanded by them, any other wayes, than through a patient suffering under it; And this according to the strength of the Lord, we shall be willing to do.

VII. *How we resolve in the strength of the Lord, to stand for that which is righteous, and against that which is unrighteous, &c.*

THE way how we shall stand for the *Righteous Government* and *Governours*, is, by yielding all due *lawful obedience* unto them and their *Commands*; and by *labouring* in the Power of the Lord, to bring down, and to keep under the evil lust in People, which is the cause of all Wars, and *Rebellions*, and *Transgressions*: And, as much as in us lies, we shall endeavour to live peaceably with all men, and persuade others unto the same; and so, by a *Godly Conversation*, we shall be patterns unto others: And this will be an *adorning* of good *Government*, and *Governours*, and a help unto them; And this is our resolve in the strength of the Lord to do.

Also, the manner how we shall stand, through the Power of the Lord, against that which is *unrighteous* (though it be called a *Government*, and against *unrighteous Governours*) is, by bearing our *Testimony* against them in the Power of the Lord; and by yielding no other obedience to them, than in submitting patiently to suffer and endure, whatsoever punishment the Lord will suffer them to lay upon us: And this shall turn against them daily, and weaken them, and bring shame upon them; For *Persecution*, is to them that persecute us, a *Token of Perdition*; but unto Us of *Salvation*, and that is our strength in the Lord.

VIII. Con-

VIII. *Concerning a Government and Governours, wherein there may be something seen to be good, and something bad, &c.*

ANd as concerning a Government or Governours, wherein there may be something good, and something bad; This I say in such a case, whatsoever is good in either, we shall be ready through the Lord's strength to submit unto, and own, and we shall labour to preserve and cherish that: And as the Lord shall move us, we shall be willing to shew the Governours in plainness what is wrong in them, and in the Government; and if they refuse to hear us, and afflict us, we shall in patience yield our Bodies to suffer under them, which is bad in either; however, we shall discountenance it, and labour through the Power of the Lord in a Spiritual Warfare to destroy it, that so it may further appear, that we are not against Magistracy, but for it, (being God's Ordinance) and that we are onely against that in Magistrates and People, which would, and which doth defile and pollute the place of Magistracy.

IX. *Concerning Plotting, or using a Carnal Weapon, and from whom we expect deliverance, &c.*

AND I further testifie in the Lord, that I do not intend, neither have I any such thought in my heart, either to plot for, or against Thee, or any other upon the Earth; for I do not expect deliverance by a carnal Sword; and yet I know, deliverance shall come with, or without the help of man; and in the past have been, and shall be, all the strivings, compelling

murderings about Religion, Church and Worship ; for man may as well say to the Sun in the Firmament, Stand thou still ; or to the Sea, Be thou dried up, as hinder one jot of the Lord's mighty workings in this his day ; for, his Work, yea, his strange work shall be brought to pass, and mine eye sees it, and not any mortal shall be able to hinder it. And into the belief of this, I know that the Lord hath gathered several thousands into the same mind with me, that are called by the name of Quakers ; and we could desire, (if it were the Will of God) even that all men were of the same mind : And those that are otherwise minded, we shall leave them unto the Lord, to do what he pleaseth with them : And we are freely given up unto the Will of God, and we have committed our cause unto Him, and He shall bring it to pass, that so it may plainly be made manifest, that we are a People saved by our God, from whom we expect deliverance : And he hath made us willing to wait until he bring it to pass : And this we are confident of, that the Everlasting Gospel, which is the Power of God, shall again be Preached unto all Nations, Kindreds, Tongues, and People ; and that the Whore of Babylon, the Beast and his Horns, and his Names, which have prevailed against the Bodies of the Holy People in the night of Apostacy, shall cease to prevail against the Saints ; and that Babylon and her Merchants shall be thrown down and confounded ; and then shall the Saints of the most high possess the Kingdom. And we do believe, that the Evil will overturn, and overturn, until he hath brought to pass the thing that he hath decreed, which is, to establish Righteousness in the earth, and then shall there be Judges as at the first, and Counsellors as at the beginning ; and Kings shall become Nursing-Fathers, and Queens shall become Nursing-Mothers, and the Kingdoms of this World shall become the Kingdoms of the Lord

Lord and of his *Christ* ; and hereof we have all assurance in the Spirit of *Truth* : and yet we never expect to know *Christ* after the flesh to reign , but he shall reign over all the Earth ; whose *Kingdom* is an everlasting *Kingdom*, and all Powers shall serve and obey him, who is *King* of Saints.

X. *Concerning Revenge, and what may follow if it be sought, and what if not, &c.*

TAKE heed of seeking *Revenge* ; O let not the *Enemy* of thy Soul, within or without, get Thee into *Blood* : *Vengeance* is the *Lords*, and he will repay it. Therefore wherein thy *Enemies* went beyond their *Commission* against thy *Father*, or any that took his *Part*, leave that unto the Lord, who will reward every one in *Righteousness*, according to their deeds done in their *Bodies* ; And consider how far *Christ* was from seeking or desiring *Revenge*, when they murdered him as concerning the flesh, who said, *Father forgive them*, for they know not what they do. Oh mind that *Spirit*, and consider he was greater than thy *Father*, and he was free from all *Transgression* ; and wherein thy *Enemies* did evil in any thing against thy *Father* or *Thee*, and those that took your *Part*, freely forgive them ; and render not evil for evil unto any man, but overcome evil with that which is good. O *King*, this is the way for Thee to be established in peace, and so to end thy dayes : Oh that thy *Heart* were thus inclined ! that *Mercy*, and *Righteousness*, and *Peace* might be found reign in *Thee*, and that *Mercy* might *Triumph* over *verity*, then mightst thou prosper ; and many of thy *Enemies*, and also of those that are called thy *Friends* might be converted unto God, and so ye might be united in true love one unto another ; and this were be-

than conquering by force. And consider this, there are many that acted against thy Father and Thee, whom the Lord intends good towards, though I know, that several of them through Covetousness and Envy, have done exceedingly wrong in many things: Yet consider, how Christ taught his to pray, *Forgive us our trespasses, as we forgive them that trespass against us*: And I do verily believe, that if they turn unto the Lord, and truly humble themselves under his hand, and believe in the Light of his Son, and obey him, that he will freely forgive them all their Transgressions. But if thou resolvest to avenge thy self, and those called thy Friends, which have suffered, and to keep under those which are now fallen under Thee, by a heavy yoke, either in matters of Worship, or otherwise, I know it will exasperate the spirits of many against Thee, and it will raise up the desperate aggravating part in man, and so the thing may kindle again in the murdering Spirit; And the Lord may suffer it to break forth into blood, which if it should, it may be the saddest time that ever thou yet sawest; for this I know, and do stedfastly believe, that after God hath tryed his People, he will assuredly bring an overflowing scourge upon this Nation, and many shall fall and perish by an eminent hand and judgement of the Lord, except they repent speedily: And verily, there is but a little space given to prevent this great Judgement and Destruction; because the Lord hath already born long, and his patience hath been exceeding great, and he hath sent many of his Servants and Prophets to warn this Nation and others; and many thousands have believed us, and are gathered into Peace with us, notwithstanding they see a great Judgement to come upon the Earth; and though many have believed us, yet alas, the far greater hath either beaten, or imprisoned, or scoffed at, or despised and rejected us, or the Testimony which we hold;

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and some have spoiled our goods, and imprisoned some of us to death; and some of us have been killed for the Testimony of Jesus, and the Word of God; And so, many in the Nations are waxed worse and worse: And when the Lord hath smitten some, they have revolted more and more; and when he hath raised up others, and given them prosperity, they have then fed themselves without fear, and forgot the Lord, and waxed wanton against him. Therefore seeing people will neither hear the Prophets of the Lord, nor regard the Light of his Son in their Consciences, which checks and reproves for sin and evil in secret, nor turn to the Lord when he smites them, nor regard his Truth when they have prosperity, the Lord will leave striving with such a People, and bring sudden destruction upon them, and deliver his chosen as he did just Lot. So, we are given up to the Will of the Lord, and do patiently wait for his mighty appearance to deliver us, who have long been a suffering People, who have suffered both by Parliaments, Army, Protectors, and by those called thy Friends also; yea, we have suffered, and been most cruelly entreated, even by Rulers, Priests, and People, Professors and Prophane, because we could nor joyn unto the evil in either, but we have been made to reprove them for it, and to exhort them unto that which is good; and so we must yet do, so long as we find the Lord requiring it at our hands, though for it we be hated and persecuted unto death; yet knowing that it is without cause on our part when we suffer, we have peace with God, through our Lord Jesus Christ, in all our sufferings; and our lives are not dear unto us, that we may finish our course with joy, and our Testimony for the Lord, which he hath given us to bear, though we be sealed with our blood; for we certainly know, that the Lord is our reward in whatsoever we do or suffer for his Name sake.

And now O King, as thou expects the *Blessing* and *Presence of the Lord* with thee in thy *Government*, *Fear* and *Dread his Presence*, by standing in awe of his *living Witness*, the *Light*, which he hath placed in thy *Conscience* to guide and direct Thee in all thy wayes, that his *wrath* may be turned away from Thee, that so this *Scripture* might not be fulfilled upon the *People of this Nation*, *God gave them a King in his anger*, and he *took him away in his sore displeasure*. But if it should prove so, I shall have peace, for I am clear of thy blood, in as much as in plainness I have let Thee see how things have been, and how they may or shall be, and wherein thy danger stands, and how that *Righteousness* only *establisheth the Throne*. And my desire is, if it be the Will of God, that thou mightest consider them in the Principle of Life and Wisdom, and thereby come to be preserved and saved from that *Destruction*, which in God's Eternal Light I see Thee in great danger of.

Thus in *Innocency* and *Truth*, and in *Uprightness* and *Sincerity* of heart, I have freely declared unto Thee that was laid upon me, and it is in true, tender, and *seigned love*, both to thy *Soul* and *Body*: And that this true, God is my *Witness*, and the *Witness* of himself thy *Conscience* shall answer unto it; unto which I *love* and *commend* Thee, from which thou canst not *let thy thoughts*: So to the Lord God of Life be *Glorie* and *Dominion*, and everlasting Praises over all, to whom it doth belong, *Amen*.

Given forth in Harwich
Goal in Essex, the 16th.
of the 3d. Month,
called May, 1660.

Where I suffer for the Te-
stimony of Jesus, through
the envy of the Devil, who
is the false aconser of the
Brethren.

POSTSCRIPT.

THough this Treatise was more especially laid upon me, to write it unto the KING, and therefore to him was it directed; yet I could not but publish it because its service reacheth so far in several Particulars unto those also, that have been engaged in the late Wars on both sides; as in declaring the Mighty Hand, and working of the Invisible God therein, and for what cause the things have been suffered, and how they have been effected; which being truly considered, may cause many bow before the Lord; and henceforward cease rejoicing in the destroying one of another, and rather admire the Lord's mighty and strange workings, whereby he hath taken away the cause of boasting (in the Arm and Wisdom of flesh) on both Sides; that so, none might glory but in the Lord: And many other things are declared in this Book, as a Testimony, both against Hypocrisie and Prophaneness; and what God will do, if Repentance be not come unto speedily; and also, the Innocency, Just, and Equalness of the Way and Order of the Truth, and such as live in the Life of it, both in many things pertaining to Religion, and in things Civil, is here demonstrated; with many wholsom Exhortations tending to Righteousness and Peace, and the safety both of Church and Nation; and the contrary witnessed against, which may be of great service to many, if they in the Fear of the Lord will read it, and receive his Witness in them, that of Christ, which will answer to the Truth; and for

cause do I Publish it, but that (if it be the Will of the Lord) Truth and Peace may be encreased (which this directs unto) and that Violence, and Wars (which this bears witness against) might cease, and that so God may have the honour of all, unto whom it doth belong.

From the Counsel and Nobility of
the Royal Seed, the *Lyon* of the
Tribe of *Judah*, the Everlasting
King of Righteousness, who
reigneth in

George Fox, the Younger.

A Copy of this was delivered in Writing by *Richard Hubberthorn*, into the Kings hand at *White-Hall*, the 4th. day of the 4th. Month, 1660. And this may be of service to any of those called *Royallists* (or others) if they in Moderation will Read it, and for that Cause it is upon me to send it abroad in Print.

Honest, Plain, Down-right-Dealing
WITH THE
P E O P L E
CALLED

Episcopal-Men, and Presbyterians.

In this Seasonable ADVICE given unto
to them, and their TEACHERS.

F R I E N D S,

YOU both pretend in *Words* to be *Friends* to the
KING, now let your *actions* shew forth the
same, lest ye (in this *Cause* concerning the
King) be found like those who in *words* profess
to know or love another King, but in *Works* deny
him, Tit. i. 16. Therefore, labour not to persuade the
King to set up either of your *Forms* of *Worship* in this
manner, (Mark) as to compel by outward Force all o-
thers to conform thereunto, or else to persecute them
for if you do thus, and if the King should hearken
unto either of you, and fulfill either of your wills
in this particular; (mark) you to whom he so consents
to, would shortly be made manifest to be the greatest
Enemies to the King in the Nations: And not only
Kings Enemies, but Enemies to your selves also, even
to the endangering of the destruction both of the
and Your selves: for if the King shall set up either
your *Forms*, and compel all others thereunto,

Persecute them ; (mark) you two are so inveterate one against another , and have acted already so cruelly one against another , that thus it will be with you , (mark) you that the King so sets up , will seek to *avenge* your selves , and to *Lord* it over the other , *Mat. 5. 44, 46.* and neither of you are able to suffer in patience , (and to forgive your Enemies) as the *Ministers of Christ* were to do , *Mat. 6. 15.* that so which-soever of you were put under the other , you will be watching to Plot both against the King and them that are set over you ; and if you that are put under , can but get an advantage against the other , which-soever of you it be , (mark) even the Mercies of you would be cruelty towards those that kept you under . And if either of your Forms should be set up , as beforementioned , you who be set up in that manner will be in great danger of being destroyed , and that for these Reasons .

First , Because it is not owned by the Lord , that any should set up a *Worship* , and compel others to it by outward force or *Persecution* ; and this is the way in which neither of you would proceed , if ye had Power , and thereby you would engage the Lord against you and your *Worship* ; for the *Worship* which he owns , is in the Spirit and in the Truth , *John 4. 23, 24.* and nothing but the Power of his Spirit can compel thereunto ; and they that rebel against this Power in matter of *Worship* , are for it to be punished thereby .

Secondly , Because the Lord hath decreed to remove Oppression and *Persecution* , and to judge and blast that Spirit which hath exercised cruelty against the Saints , and to set up Righteousness , and to give his People their Liberty to worship him according to the leadings , and requirings of his Eternal Spirit in them ; (mark) and if either of your Forms should be set up (as before mentioned) it would strongly oppose this Decree of God which

which cannot be broken, and therefore it would engage the Lord to destroy you.

Thirdly, If one of you be set up, and ye be impower'd by the King to compel by outward force all others to your Worship, or else to Persecute them; (mark) this will exasperate the spirits of most of the other Sects against the King, and you that shall be so set up; and it will engage all them of the Sects that are in the fighting nature, and can use a carnal Weapon for their own defence, to joyn together as one man against the King, and either of you that he should so set up. Therefore if you would be true Friends either to the King, or your selves and your Nation, labour not with the King to establish either of your Forms (or any other) as before-mentioned; but if ye own CHARLES STUART to be King; be content that HE may Rule over all as one, keeping the outward Peace among you all, by providing just Laws to punish any that would hurt any mans Person or Estate upon any unjust account whatsoever, or any that shall run into open prophaneness, Mat. 7.12. And be content that others may have as much Liberty to worship their God in that way they are perswaded to be right, as ye desire to have in that ye think is right; and lay by all these Carnal Weapons, as Prisons, Fires, Gallows, Stocks, Whips, and all outward violence, and use none of them (mark) about compelling to a Worship, 2 Cor. 10.4. But you that are Teachers, come forth with your Spiritual Weapons (if you have them) and smite at the Spiritual Wickedness that is exalted in the Creatures, if ye be able, wrestle with that and not with the Creatures; and if without using outward force and compulsion, ye can plant a Vineyard (as the Apostle did) then eat of the fruit thereof, Eph. 12. and if ye can thus gather a Flock and keep them then Eat of the Milk thereof; and if ye can sow

rituals, then reap of their *Carnals* that receive you and your *Testimony*; and if you be sent forth by *Christ*, then you will not lack *anything*, *Luke 22.35.* but if you dare not come to this tryal, then it will plainly appear that you are such as *serve* not the Lord *Jesus Christ*, but your *own bellies*; and that you are not sent of *God*, but *run*, and he hath not *sent* you; and *speak*, but he hath not *spoken* unto you, and therefore you cannot *profit* the *People*, *Jer. 23. 32.* (mark) And if the outward *Peace* be kept by the *Kings Law*, that so none may do *violence* to any man's *Person* or *Estate*, then you need not *fear* if you be in the *Spirit of Truth*, *1 Job. 4. 4.* but that ye shall *overcome* them that are in the *Spirit of Error*, and make them *manifest* when they do *oppose* you, *Acts 6.9, 10.* but if you dare not come to this *Trial*, then it will plainly appear that you are in the *Spirit of Error*, and such as cannot *stand* except they be *upheld* by the *Powers of the Earth*.

Again, and if *God* should *suffer this*, that either of you could *prevail* thus far with the *King*, as that he should set up either of your *Forms*, and give you a *Law* to *compel* or *Persecute* outwardly; (mark) thereby you might make *many Hypocrites*, who might pretend to *joyn* unto you, (to save their *Bodies* or *Estates*) until they could find an *opportunity* to *destroy* you; but by all your *outward force*, you can never *convert* any unto *God*; for it is *Christ*, the *Immortal*, *ingrafted Word*, which is onely able to *convert* unto *God*; and it is the work of the true *Ministers* to turn *People* from *Darkness* to *Light*, and from *Satan's Power* unto the *Power of God*, *Acts 26. 18.* and to direct them to the *Word* which is *high*, in the *mouth*, and in the *heart*, *Rom. 10. 8.* and to commend and keep them to that; and to exhort them in *weakness* so receive the *ingrafted Word*, which is able to *save* their *Souls*, *Acts 20. 23. Jam. 1. 21. 2 Cor. 10. 4.*
and

and they must not use any *Carnal Weapons* to do their work withal, but *Spiritual* : Therefore if you would be counted *Christ's Ministers*, lay by your *Carnal Weapons*, and use them no longer about *Religion* ; neither press the *King* to set up or uphold either of your *Forms of Worship* by outward force (as before mentioned) lest thereby you become *Instruments* to destroy the *King*, your selves, or the *Nation*.

So though *King CHARLES* be accounted and suffered to be *Head* in things between man and man, yet let *CHRIST JESUS* the everlasting *King*, be accounted and suffered to be *Head* of his *Church*, that so He may have that which is due unto him, *Eph. 5. 23. & 4. 13. Col. 1. 18.* and this is the way for the true *Church*, and the *King*, and these *Nations* to prosper ; and the way for the false *Church*, the false *Prophets*, and all *Plotting*, *Usurping* self-interested men to be confounded.

And this is the desire of me, who am a sufferer for Righteousness sake, contrary to any Law of God, or known Law of the Nation.

GEORGE FOX, the Younger.

From my Chamber (the place of my confinement) in Lambeth-House, (the 14th. of the 4th. Month, 1660.) where I have perfect Peace with God through Jesus Christ, in whom I have true Liberty as a Son, according to the appointment of the Father.

I cannot flatter any, but must speak the naked truth unto all ; and I seek the Peace of my Nation, and the good of all men ; and I cannot fight with any Creature, but can fight with the Spiritual Wickedness, though it be in the High Places.

A Few Queries to the Teachers of the Episcopal Society, (so Called.)

QU. I. **W**HO was the first *Institutor*, (of a man
to be *Supream Head of the Church*,
next and *Immediate under Christ* and)
of *Arch-Bishops*, and *Lord Bishops*, and from whence
did they their *Original* ? Did not these things
arise since the *Apostacy* ? and have they not been
practised by the *Apostatised Christians*, since the *Anti-*
*Christ*s went out from the true *Apostles* ? Or were these
things practised by the true *Apostles* ? Or did they
confesse any more than one *Head of the Church* ? Or
was there to them there was any more than one *Lord* ? And
was not that *Head and Lord, Jesus Christ* ? Col. 1. 18.
And whether they that make, or confesse other
Heads, or another *Head of the Church* than *Christ*, do
not walk according to the course of the *Gentiles*, which
know not God, and contrary to the Command of
Christ, and the Practice of the true *Apostles* ? 1 Cor. 8.
6. seeing *Christ* said to his Disciples, *The Gentiles*
exercise *Lordship* one over another, but it shall not be so
among you (mark that) for he that will be greatest amongst
you, let him be servant unto all, Mat. 20. 25, 26, 27.
And where was any of the true *Apostles* or *Ministers* of
Christ called *Lord Bishops*, or *Arch-bishops* ? Or where
was there any *King* in their time, called the *Supream*
Head of the Church next unto Christ ? Or where did they
confesse that it should afterwards be so among the
Christians ? Or is not this rather a part of the *Cup of*
Condemnation, which the *Whore of Babylon* hath caused the
Kings

Kings of the Earth to drink in the night of Apostacy, yea or nay?

Qu. 2. And who was the first *Inventer* of *Surplises* and *Tippits* (as they are called?) did the *true Apostles* and *Ministers* of *Christ* use any of them in their *Worship*? Or had they *Organs* and *Singing-Boys* dressed in *White*, going, and *Singing* in their *Worship*? From whom had all these things their *Original*? and are any of them required of the *true Worshippers*, which the Father seeks, *who Worship him in the Spirit and in the Truth*, *John 4.23,24.* (if they be, prove it by *Scripture*.) Or are they not come up since the *Apostacy* and are they not Practised among the *Will-Worshippers*, yea or nay?

Qu. 3. And who first invented this for a *Baptism* (*viz.*) that a *Teacher* should *Sprinkle* a little water on a *Childs* face, and make a *Cross* on its forehead with his finger; and that there should be *God-Fathers*, and *God-Mothers* (as they are called) to name the *Child*; from whom had all these things their *Original*? Did the *true Apostles* practise these things? or are they not come up in the night of *Apostacy*? And why do you call those that name the *Children*, *God-Fathers*, and *God-Mothers*? Hath *God* any *Fathers* or *Mothers*? Answer to every particular in plain *English* according to *Scripture*, that poor *People* may see your *Growth* and *Foundation*, and *Rule* for all these things. Do you believe that any can be free from sin in this life, and keep *Gods* holy *Will* and *Commandments*? If not, then how dare you enjoin those that you call *God-Fathers*, and *God-Mothers*, to *Promise* and *Vow* these things in the *Childs* name, (mark) that it shall free the *Devil* and all his works, (mark that) the pomp and vanities of this *World*, and all the sinful lusts of the *World* and that it should keep *Gods* holy *Will* and *Commandments*.

ent? Now if you say, they may forsake all these things, and keep God's Holy Will and Commandments; then will it not overthrow what you Teach your selves other times? and if People do not, or cannot forsake the Devil and all his Works, the pomps; and vanities of this wicked World, and the sinful lusts of the flesh, and keep God's Holy Will and Commandments; then do you not cause them you call God-Fathers, and God-Mothers, to Promise and Vow Lies and impossibilities in Childrens names?

Now Answer these things in Plainness and Moderation, without fleeing to your Carnals Weapons; and be not like those, that instead of answering, have ragged, and persecuted those that have Queried them. There are many things more appertaining to your Worship which I cannot own to be Right; but I would see how you will get through these things, and what satisfaction you are able to give concerning these few, and when as the Lord moves, you may hear of many things more which are to be Queried.

be 22d. of
the 4th.
Month,
1660.

*From a Faithful Souldier of the
Army of the Lamb (which
must get the Victory,) for
whose Testimony I suffer in
Lambeth-House.*

George Fox, the Younger.

THE

THE Testimony of God

To those *Rulers, Teachers, and People* of this present Age, where the Headship of the Church is given to Man, and to such as strive to have it so, and to those that set themselves in the seat of God, by taking upon themselves that which properly belongs to God and Christ, who are one.

Wherein God's Controversie with them is plainly Demonstrated, Opened, and given by the Spirit of Truth, which is made manifest in that earthly vessel, which is called

George Fox, the younger

HEarken O ye *Kings*, and Give ear ye *Rulers, Teachers, and People* of all sorts (who are striving against the Spirit of God in its workings) The Lord's Controversie is great this day, and few will be that rightly understand it ; Therefore are ye *foundered, broken, and breaking one of another, and not be healed*, until you return to, and receive and that which will shew you with what God's Controversie

he is: Therefore consider this, *The inspiration of the Almighty giveth understanding, Job 32. 8.* Yea, the life of the *Immortal Word*, which is the *Light of men*, *John 1. 4.* giveth to understand the mind of the *Eternal God*; Therefore to the Light which the Word hath enlightened you withal, *Take heed, John 1. 9.* for that is the *faithful Witness* of God, and to that in you all (who shall hear the Testimony which God hath given me to bear) shall I be made manifest; for that shall answer to the words of the *most High*, which I have to utter; Therefore let all flesh be silent, that Truth may take place, and that the words of the *Holy One* may be heard and received.

Thus saith the Lord God, My Controversie hath not been, nor is not with man; any further than as he is departed from me, and joyned to, and become one with the man of sin, that wicked one, the Son of Perdition who is exalted in man, above me the *Eternal God*, and opposeth me, and sitteth in my Temple, shewing himself to be God, in taking upon him that which properly belongeth unto me, for he commands and leads them with whom my Controversie is, into whatsoever and whithersoever he pleaseth, and they are become subjects unto his Kingdom, so that they will not that I should Reign over them: but they have taken counsel of my Adversary, who hath taught them also to take (as it were) my Honour (which I will not give to another) unto themselves; and so they are become one with my Adversary: And by his Power they also (in many things) have taken themselves in my stead, in taking upon them to do things which did properly belong unto me; and they thus doing, have slighted and rejected the thing that I have done; and thus the Abomination which maketh me hate, standeth in the place where it ought not: For this cause I will visit, saith the Lord God.

And now You with whom God's Controversie is, (who have given the *Headship* of the Church to man) that you may further see your Error; (Mark) and consider these things: It did properly belong to the *Mighty Eternal God*, to Ordain a Head for his Church, and be unalterably Ordained one Head thereof, which is Christ the second Adam, the Lord from Heaven, the quickening Spirit: Yea, he gave him to be Head of the Body, which is the Church, the fulness of him that filleth all in all, that he in all things might have the prebeminence, in whom all fulness dwells, Col. 1. 18, 19. Ephes. 5. 23. and 1. 22, 23.

And by the appointment of the Father, he giveth forth all the *Laws* and *Ordinances* which his Church (that is the Congregation of the Righteous) are now to observe, and whosoever will not hear him in all things, and follow his leadings, and obey his voice, are to be cut off. For all Judgement is committed unto him, John 5. 22, 27.

But many of you who (in several Nations) are called Christians (with whom the Lord's Controversie is great, unto the dishonour of God) You have taken upon you to Ordain other Heads of the Church then Christ, and they shall give forth *Laws* and *Ordinances* for the Church to observe; and they that will not bear your *Heads*, and observe their *Laws* and *Ordinances*, you will cut them off, or Persecute them; and in thus doing you have slighted and rejected the thing that God hath done, and ye have set your selves in his stead; And this is a great Cause of God's Controversie with this Church, and until this abomination be removed and broken down, God will remove and break down all in whomsoever it doth reside, and all such as would uphold it, whatsoever their names be called; For whosoever will stand to uphold that Authority in themselves or others,

properly belongs to God and Christ (who are one) shall not be able to stand in this the day of God's Controversie ; neither can the Nations be settled in true Peace , until that be given up to Christ , which properly unto him belongs , and is his Right : for though the Lord hath long born with great patience , yet now the time hasteth , that the Heir must be Possess of that which the Father hath given unto him ; and they that will not freely give up to him his due , must be broken .

And now , O England , to Thee I speak ; (mark) This did not serve to end the Controversie of God with Thee , when thou didst take the Headship of the Church from the Pope , and gave it to the (outward) King ; Neither did that end God's Controversie with Thee , when thou didst take it from thy King again , and gave the Nature or Power of the Headship (though not the Name) unto an Assembly of Priests called the Synod , whom thou authorizedst to give forth Directions and Ordinances for the Church to observe ; and if after thy long Changing of it thus , one from another , thou now give it to thy (outward) King again , (as many in thee strive to do) this will not end God's Controversie with thee neither ; For these things do not at all answer the commandment of God ; for the Lord will not own , that a King should be called the Supreme Head of a Church , no more then he will own that a Pope should be so called ; neither will he own any to exercise the Office of Headship in his Church , but Christ onely , Whom he hath given unalterably to be the Head thereof : Therefore whether it be Pope , King , Priests , or any others , that will not submit to Christ , and own Him alone to be the Head of the Church , must be slain by the Sword of his Office ; Therefore , O England , take heed what thou doest , and provoke not the Lord yet further against thee in

this particular ; for, until the Headship be wholly given up to Christ, God's Controversie cannot cease.

And furthermore, it doth properly belong unto God and Christ (who are one) to make and Ordain whomsoever they Please to be Ministers, and those Ministers are to follow those Orders and Directions, and to declare those words unto the People (and not what they will themselves) which the most High gives unto them ; and they are to go to such places as He sends them unto, to declare His Will ; and they are to receive that for their Labour which He alloweth them, and they are to abide in those places, observing those Orders and Directions which he gives unto them ; and they are not to remove, but at His pleasure, and as He gives them freedom, or by His Order, which they must observe.

But in these things also, Man hath set himself in the stead of God ; For men in these Nations have made, and some yet do make and Ordain whomsoever they please to be Ministers, and those Ministers are to follow those orders and directions, and to speak those words to the People which Man giveth unto them, (and also they may in some things speak more if they will) and they are to go to such places as man sends them unto, and there to declare that which man in his will hath prescribed and set down ; And they are to receive for this their Labour that which man alloweth them, (with what more they can get to satisfy their greedy minds) and they are to abide in those places, observing those Orders and Directions which man gives unto them, and they are not to remove but at man's pleasure, by his Order, or as he gives them Freedom.

And thus hath man, even the man of Sin, set himself in the stead of God, and would force all to bow unto him, and so man in this state hath rejected the Will of God, and his Work ; for such a one whom God makes a Minister

and sends unto *places* to declare his *Will* (unto the *People*, as he hath received it from *God*) such a one is counted a *Vagabond* and a disturber of the *Peace*, and *Persecuted* by such as are *exalted* in their fleshly minds, *above the witness of God*; And for this cause also is *God's Controversie* with *Nations*, and they cannot be established in true *Peace*, until they give unto *God and Christ*, that which to *them* belongs, (which they have held from *God* by usurpation) therefore whether it be *Popes*, or *Kings*, or *Parliaments*, or any other men that will assume this to themselves which alone belongs to *God and Christ*, they must and shall be broken, let their strength be never so great: For the *Lord* (who is *Mighty*) will take to himself this his proper *Right* in making *Ministers* which shall observe his *Will*, and he will provide for them; and such as are made by man he will Confound. Therefore O *Nations*, take heed what you do, and run not your selves any more into these things, lest you further increase *God's anger* against you.

And as *Christ* is the *Author* of the true *Faith* and not man, so he is the *Defender* of it, and not man; and therefore that *Title* must be given unto *Him*, and not unto man, or else *God's Controversie* cannot cease.

Again, it is *God's* proper *Right* to give *Laws* unto man, *Isa. 33. 22. For there is one Law-giver, who is able to save and to destroy, Jam. 4. 12. And the Law is not made for the Righteous, but for the unrighteous, 1 Tim. 1. 9. And the Law is to go forth of Zion, Mica. 4. 2.*

2. 3. Now in this particular also, man hath set himself in the *Seat of God*, and so hath dishonoured the *Law-giver*, by setting up many *Law-givers*, who, being guided by the pure Spirit of the *Lord*, have made *Laws* contrary to the *Will of God*, whereby the

Righteous have been *Punished* and *Oppressed*. Now in this particular, *man* hath exceedingly corrupted his *wayes*; for which cause *God's Controversie* is exceeding great; And until *man* submit to the one *Law-giver* in this particular also, (*who is able both to save and to destroy*) *God's Controversie* cannot cease; for the *Law* which *God* gives, is not against the *Righteous*, but against the *unrighteous*.

But how are the *Laws* of these *Nations* like to be such, (let the *witness* of *God* in all you answer) seeing by *man* it is given into the hands of *man*, in such a manner as it is, to make *Laws*? (Mark) Have you not read in the *Scriptures of Truth*, that the *Flock* of *Christ* is 'a little *Flock*, *Luke* 12.32. And that, though *Israel* be as the *sand of the Sea*, yet but a *remnant* shall be saved, *Isa.* 10. 22. *Rom.* 9.27. And again, strait is the way, and narrow is the Gate that leadeth unto Life, and few there be that find it? (mark that) because broad is the way and wide is the Gate that leadeth to destruction, and many there be that go in thereat, *Mat.* 7.13,14. Now mark and consider these things, seeing that the *Righteous* are fewer in number then the *unrighteous*, and that the *Law-makers* are chosen by the most *voyses*; (and that of the richest *People* outwardly) how are the *Righteous* like to be preserved in outward freedom by the *Laws* that are so made? Doth not the *World* love *himself*, *John* 15. 19. And will it not provide for its own Life and Liberty? And is the Life and Liberty of the *Righteous* one with the *World*, (Read *Wisdom*, 2. Chap.) Will not that which is for the freedom of the one, be for the bondage of the other? Oh! how the Lord hath beheld this abomination, and his Soul is vexed with it, and his *Controversie* is with the *Nations*, because of the grievous *Oppression*, *Oaths*, and *Violence*, which he doth to him the *Earth* partly by this means; Oh! how do the things

oppress the poor, and draw them before the Judgement seats? *Jam. 2. 6.* And how do the *haughty* vaunt themselves over the *meek*? And how is Judgement turned backward? For he that departeth from iniquity, maketh himself a prey to this Generation, *Isa. 59. 14, 15.* And though several overturnings have been, yet is iniquity still at a great height, and increaseth exceedingly; And what will it advantage a Child to flee from a Bear and joyn to a Lyon? Verily the day is come, wherein there is no hiding place of safety for the *Righteous*, but purely in the Name of the Lord, and blessed are they that alone trust therein. For the help of the meek standeth in the Name of the Lord, (*Psal. 124. 8. Hos. 13. 9.*) And happy are they that abide in it, for the day will be terrible and dreadful unto all that have not a habitation in the Name of the Lord the King of Saints; For Violence and Oppression shall come to the full, and then shall the Lord Roar out of his Habitation, and he shall strike the Inhabitants of the Earth with Astonishment, and Faintness, and Deadness of Spirit shall seize upon the mighty men, and weakness and fear upon the strong and bold of the Earth; for the Lord will appear in his mighty Power to take the Kingdom, and to relieve the oppressed, and to help the needy, and they shall be strong in him.

Be wise therefore O ye Kings, and learn Wisdom of the Judges and Rulers of the Earth: Return unto the Lord and serve him with fear, Tremble before the glory of his Presence, and Kisse the Son, lest he be angry and you perish by the way: For his wrath shall suddenly turn, and then, blessed are all they that trust in Him, (*Read Mat. 2.*) Therefore strive not with the Lord any longer, by withholding his Right from Him, but give him his due, and resign up to Him and his Anointed things that he doth require: for the Lamb must get

the victory, and he must have the Preheminence in all things, yea, he must be the *Supream Head in all Spiritual things*, and the only Law-giver to his People ; yea, he with the Higher Power must ordain and send forth *Ministers and Labourers* into his Church, Vineyard, and Harvest, for he only can fit them for the work, and not man ; and he will take care that they shall not lack any thing, (*Luke 22. 35.*) For the Earth is the Lord's, and the fulness thereof, (*Psal. 24. 1.*) And he will constrain People with his love (which is better than outward force) to give his Ministers Food and Raiment when they have need thereof, and they will be contented there-withal, *1 Tim. 6. 8.* Therefore meddle not with these things any more, I warn and exhort you in the Love of God : For it belongs not unto you but unto God and Christ, who are one ; and let Christ only be acknowledged to be the Defender of the Faith who is able to perform that Office to the full, which man is not.

And let the one Law-giver be minded and owned of man, to give forth Laws to punish Transgressors, that so the Judgement may be the Lord's and not man's, for so it ought to be ; And he that Ruleth over men, must be Just, ruling in the Fear of God, (*2 Sam. 23. 3.*) And they that Fear the Lord and hate Covetousness, ought to be Judges and Rulers (*Exod. 18. 21.*) And see and take care that the Law of God be put in due execution, judging righteously, without respect to persons ; (*Prov. 24. 23.*) doing to all men, as they would that you should do unto them, keeping out of Bribes and Gifts, that the eye may not be blinded, *Exod. 23. 6, 7, 8.* And such Rulers as these, will the Lord set up and honour, unto whom he will plainly shew his Righteous just Laws, which he will have executed upon Transgressors, and they shall be subject unto them for Conscience sake ; and the

only shall be a terror to evil doers, and encouragers of them that do well; and they shall be guarded with Righteousness, and the Lord shall bless them with the dew of Heaven; and they shall send forth a good savour into the Earth, and then shall the Inhabitants of the Earth learn Righteousness: For Judgement shall run down as Water, and Righteousness as a mighty stream; for the Judgements of the Lord shall be rightly executed, and self-lovers shall be denied; and then shall Praises, Dominion, Honour, and Obedience, and all that is the Lord's, be yielded unto him the King of Saints. And until this come to pass, God's Controversie shall not cease: But there will be Breaking, and Overturning, Oppressing, and Spoiling, and Insuaring one of another, and they that come uppermost, and will not give unto the Lord his due, but set themselves in his Seat, whatsoever words they profess, or let them appear never so strong in the wisdom of flesh, yet they shall be broken down with dishonour; and Plagues and Torments shall be the Portion of the wicked Hypocrite that bows to deceit; and Babylon must fall and perish; for strong is the Lord which judgeth her, (Rev. 18.8.) And in vain do men seek to establish themselves against that which the Lord is against; and we will be unto them that are found in the State of Capernaum and Jerusalem, (Read Obadiah 3.4. Mat. 11.23.)

And now ye Rulers, Teachers, and People, remember ye are warned, and it is in true love to your Souls and consciences; therefore Repent whilst you have time left you, that you may be saved, though it be so as by fire; and speedily resign up to the Lord, that which properly belongs unto Him; for verily, the day dawns apace, which shall reveal that Man of Sin more and more, who hath set himself in the Seat and stead of God, whom the Lord shall consume with the Spirit of his Mouth, and abolish

lish and destroy with the Brightness of his coming, 2 Thes. 2. 3, 4, 5, 6, 7, 8. And the day of the Lord shall even so come as a Thief in the night; And when the wicked shall say, Peace and safety, then shall come upon them sudden destruction, even as the travel of a woman with Child, which by no means can be escaped, 1 Thes. 5. 2, 3.

Be still O ye Saints of the most High God, keep clear of Babylon; take heed of being ensnared by her, cleave not to her flatteries in any wise, but follow the Lamb whithersoever he leadeth you; and hold fast the Word of his Patience in the true Integrity of your hearts, that ye may stand and endure the Tryal to the end; and whatsoever you suffer for the Testimony of God, you shall have a full reward for it, if you faint not: This in the Word of the Lord, is unto you.

G. F.

Lambeth-House, the 28th.
of the 4th. Month,
1660.

POSTSCRIPT.

ANd if I could write no more, yet this is the Testimony of Truth, to the Rulers, Teachers, and People of this present Age (in what Nation soever this may come) Mark, you must all come to the Light of the Lord Jesus Christ (the Lamb of God) who hath enlightned you, that with the Light you may come to see what is contrary to the mind and will of God, both your Laws, and Governments, and in the Constitution thereof, and in your Ministry, and Worship, and in the

Constitutions thereof, and in all your Conversations ; And
 that which you see with the Light, to be contrary to the
 mind and will of God, (in any of these things before-men-
 tioned) you must deny, and give it up to be consumed by the
 spirit of Judgement and burning ; and you must give your
 full consent that the Lamb of God (the Light of the
 World, the second Adam, the Lord from Heaven, the
 quickning Spirit, who is one with the Eternal Father) may
 have the preheminece in all things ; And that he may
 rule in you all, over you all, and lead and guide you all
 in all things, before you can witness that God's Contro-
 versie with you is fully come to an end ; And all them of
 the Nations that are saved, must walk in the Light of the
 Lamb : Therefore let every particular in their several sta-
 tions, come to a true honest search speedily, and cast off, and
 deny that which the Light will let you see that God is a-
 gainst, that so haply God may stay the mighty Judgement
 which otherwise must come) which is nigh at the door,
 which will sweep away the ungodly.

These are faithful and true sayings, and things
 which must shortly be fulfilled ; therefore, blessed will
 every one be, that will hear and obey the Counsel of the most
 high ; for the day of the Lord draweth nigh.

And now ye Rulers, if ye resolve to build up that which
 hath been thrown down by an out-stretched Arm : and if
 ye strive to establish your selves in that which God's Con-
 troversie hath been, and yet is against, you will undo your
 selves for ever ; for you will engage the Lord against you,
 who assuredly will be too strong for you, and break and con-
 found you, as opposers of his mighty work ; therefore take
 heed what you do, the Lords Decree shall stand.

George Fox, the younger.

THE

The D R E A D of
 GODS POWER
 UTTERING
 ITS VOICE
 Thorow MAN, unto the HEADS of the
 N A T I O N.

O H ! ye *Mighty men*, who sit upon the *THRONE*, that are *Exalted* into *Power* and brought into great *Authority*. Do you indeed know the *Hand* that brought you *thither* ? And do you rightly understand the *End* of your coming into *Power* again ? And do you certainly know the *Work* which God requires at your hands ? And do you indeed see the true *Leader*, which is to lead the *Way* and *Work* of the Lord ? And do you *Feel* and *Witness* that your *Hearts* are truly *Enclined* and *Prepared* towards the *Work* of the Lord ? Or are you not ignorant of these *Things* ? And do you not rather have your *Hearts* enclined towards *REVENGE*, and make your selves *Great*, and to get your selves a *Name*, and to follow that which is pleasing to your own *Eye*, and to *Condemn* that which God hath *Justified*, and

Justifie that which God hath Condemned, and doth condemn?

Let there be an honest search made with the Witness of God in your own heart, which will shew you the thoughts, and the intents thereof; and think not to flatter your selves, as others have done before you, by conceiving that you are safe enough, because the Arm of flesh is with you, and at your Command: For verily, verily, Thus saith the Lord God, I will yet make the powers of the Earth to know, that I am God, and there is no other; and that I can do whatsoever I please; and my purpose and Decree shall stand unalterable; And I will bring to pass the thing that is in my Heart, and none shall hinder it; for in its season it shall be accomplished.

Oh! Hear ye **Rebellious** and live; be not so stiff-necked and wilful, like those that went before you (who would not hear Reproof) lest I make you a hissing, and scourge you with more dishonour than any that went before you; for my Anger is kindled, and my Jealousie is waxed against the Man of Sin. My Decree is to Dis-throne him, and to take the Kingdom my self, and to slay his subjects that will not turn at my Reproof, and be subject to my government; Therefore seek not your selves, neither follow the Devices and Iniquity of your own hearts any longer; for I the LORD am coming to plead with all of you, and I will make mine Enemies know, that I have lead you to accomplish mine own Work, though I should overthrow all the Armed men, and the men in Authority, against me.

Now this is my Decree, I will set up Righteousness on the Earth, and I will establish Equity and Mercy against the People; I will remove Oppression from off the Nations, and I will Search out, and overthrow the Ground Foundation thereof, in whomsoever, or in whatsoever it stands; even, as I overthrew Sodom in the dayes of

of old ; and they that will not haste out of it , *shall* certainly be destroyed, *saieth the Holy One* ; who will break the *Potsherds* of the Earth that withstand him, and consume the *Stubble*, the *Thorns*, and the *Bryars*, that set themselves in Battel against him , *who is a Consuming Fire.*

Therefore, Oh ye **Heads** of the *People* ! Consider your *Wayes*, and weigh your *Actions* in that equal balance (*the Word of God*) which will shew you the *thoughts* and the *intents* of your hearts : for verily, the Lord God is highly displeased, and your hearts are seen not to be *right* before him ; Therefore consider your *Foundation* upon which you *build*, lest your *building* fall with great dishonour and loss , when the *Storm* comes which shall come to try it.

Mark, Were You, or your *Fathers* and *Friends*, able to keep your selves in Power, when the Lord formerly appeared against you, to cast you out before your *Enemies*, because of your *Rebellion* against him ? Or were your *Enemies* able to keep you out of Power, and to keep themselves in , when the Lord appeared against them, to *Split* and *Confound* them, and to turn their *day* into darkness, and to bring you in as a *Flood* over them, because of their *treacherous dealing* with the Lord, and because they perverted the *Cause* and *Power* that was put into their hands , serving *themselves* and their *Lusts*, was not the Lord ? Verily, as they were not able to stand, no more will you be able to stand and keep your Place ; (*except you repent*) and own that your *Enemies* have a *just Cause* put into their hands against you : And that you have put a difference betwixt the *Cause*, and *That* which you perverted it, and not judge and condemn both together ; for if you do, verily I say unto you, when you have hold up your measures, you will assuredly fall without recovery, though you were ten thousand times stronger than

and although not one man appeared against you
with a Carnal Weapon.

Consider, Was it a *Carnal Weapon* that brought you in ?
Were you not brought in without a stroke outward ?
And is not the Lord the *same* ? Is his hand *shortened* ?
Hath not he the hearts of all *Flesh* in his *Power* ? and
can he not turn them *as he pleaseth* ? Can he not *root*
out, and *overthrow* whomsoever he will ? And if he
will do it without outward means, can any resist his
will ? Or if he will do it by outward means, cannot
he provide it himself, contrary to man's expectation ?
Therefore, *Dread* ye the *Majesty* and *Power* of the
Lord, and fear before his *Dreadful Name*.

Friends, I must deal plainly with you in the sight of
God, who hath made me a *Prophet* to the *Nation*, I
may not *flatter* any of you : My *Life* is in the hand of
my *Maker*, and not one hair of my *Head* can fall to
the ground without his *Providence*. He hath redeemed
my *Soul* from *Hell*, and my *Mind* from the *Earth* ; and
he hath given me his good *Spirit* to lead me : I am
henceforth no more my *own*, but I am the Lord's, who
hath formed me for his *Praise*, and hath brought me
forth, that I may sound forth his *powerful Truth* amongst
the *People*. Therefore must I not *fear Man*, neither
must I be afraid of the *Sons of Men*.

Verily, your *Spirits* are seen to be too *high* for the
work, which God will have to be wrought in the
place ; and you are found in that your selves, which the
Lord will *work against*. And he is loaded with the *pride*
and *excess* that ye (and many in the *Nation*) are in ; and
his *Soul* abhors the *vanity*, *pusick*, and *pleasures*
which ye delight in.

Oh how hath *Iniquity* abounded since ye came into
the land and how is *Oppression* and *Cruelty* encreased
and continued, upon them that seek the good of all !

Now

Now consider this, That which the Lord was *wroth* with you for, and threw *you* and *your friends* out for before, he will not *own* that now, nor that you should revive and establish that again: For the Lord's *Conversie* is yet against those things, (though he has thrown out a treacherous People, who perverted the Cause) Therefore, try your *Foundation*, before you build and settle; for verily, whatsoever is not founded upon *CHRIST JESUS*, the Rock of Ages, (whether it be in things Religious, or in things Civil) in the higher it is built, the greater will its fall be; and every ones work must be tryed by fire, what Foundation soever they build upon; and great will be the Destruction and Consummation; for nothing but what can abide the fire shall remain: And verily, there is exceeding much, both in *Governours* and *Governments*, *Laws*, *Ministry*, *Profession*, *Trades*, and in the *Constitutions* of them, as they now stand (and in the *Conversions* of the People) which is to be utterly destroyed by the fire of the Lord's Jealousie, and the day hastens which will try every man's work of what sort it is, and that which is for the fire, neither high words, nor outward strength shall be able to save it.

Oh! The Spirit of the Lord is grieved, and pressed with the *Iniquities* and *Whoredoms* of this Generation. Oh! the *Waste* and the *Spoyle*, that is made of the Lord's Creatures, excess in *Apparel*, excess in *Drinking*, and deceitful *Feastings*, and *Banquettings*; and they strive to exceed one another, not scarce knowing when to *invent*, to eat and to drink, or to put on; or to have *Musick*, or *Images* and *Vanities* to invent to please the *Carnal Eye* and *Ear*; and in the mean time, your *Ribbons*, *flesh*, or them of the same blood, *lye*, *go*, *sir*, or *shall* walk your streets, crying for a piece of *Bread*; and make a *Lame*, and *Blind*, and *Sick*, and others, both like a

Prisons and other places are ready to *Famish*.

Oh! Consider these things speedily, and *mock not* at the Lord's *Messengers* (as some before you have done, when they have been warned, as you now are) lest your *bonds* be made strong also, and lest the Lord *smite* you with a *Curse*, and send you *Famine* or *want*, in the *rooms* of your *Abundance* and *Superfluity*; and *Rags* instead of *Ribbons*, *Feathers*, *Gold*, and *Silver-Lace*, and *Gorgeous Attire*, and *howling* and *mourning* instead of your *Musick*, *Songs*, and *Oaths*.

Oh! It's *hard* to utter the *abomination* that *flows* and *swells* in this Nation; it is a *shame* to the *Rulers*, to suffer these *Stage-plays*, *Mounte-banks*, and *vain Sports* and *Shows*, whereby the Lord is greatly *dishonoured*, and *foolish People* are cheated of their money, and the *Creation* is *devoured* and *wasted*, and *Mens lives* sometimes endangered.

Oh! How have men invented *mischief* and *vanity* to stir up *lightness* and *vanity* one in another. Oh ye *Rulers*! is not this a *horrible wickedness*, that a man who hath his right *natural senses*, should be suffered to *feign* himself to be a *Natural Fool*? and that he should be suffered to speak any light vain words he pleaseth, even what he can invent, to stir up *lightness* and *vain laughter* among you? Have you not manifested your selves to be *sighters* of the *Apostles Doctrine*? (read in *1. Cor. 14. 20. & 5. 4.*)

† And is this an honour for the *Chief* of you, to have a company of *Men* and *Boys*, drest up with *Ribbons* and *Bells* about their legs, and one acting like a *Fool* with a *Ladle* in his hand, *dancing* before you, even like a company of mad *distracted men*, making a *noise* like a company of *Carriers Horses*?

† This Abomination have I beheld several times out of my Prison Window.

Oh! the *Life of God* is grieved with these things, and all that fear his Name *loath them*, and it is a shame that ever such things should be suffered in a Land.

Therefore, O ye *Rulers*, let all this *ungodliness*, and *superfluity of naughtiness* be laid aside, and receive with meekness the *ingrafted Word*, which is able to save your souls, *Jam. i. 21.* and that will teach you to love even your *Enemies*, and to forgive them; and to put a difference between the *precious* and the *vile*: And it will keep your hands from *blood*, and your hearts from *desiring after it*, if you will obey it; and it will shew you with what *God's Controversie* is, both in your *Government*, and *Worship*, and *Conversations*; and it will teach you to deny it; Yea, if you will own its Teachings, it will teach you to deny all *ungodliness* and *worldly lusts*, and to live *godly, righteously, and soberly* in this present world, *Tit. 2. 11, 12.* But if you will not return to the *Word*, which is *nigh in your mouths, and in your hearts*, that you may obey it, and do it, (*Deut. 30. 14. Rom. 10. 8.*) verily this know, that neither your *Strength* nor *Wisdom*, shall be able to deliver you, from the *just hand of the Lord*, which shall find out all his *Enemies*.

Therefore, if you would escape the *overturning hand* of the Lord, *Repent speedily*, and *humble your selves before the Lord*, and forgive your *Enemies*; love *Truth*, *Compel* none to your *Worship*, nor to uphold your *Teachers*; and be willing that the Lord alone should send forth *Labourers* into his *Harvest*, and that he may lead them by his *own Spirit*, that they may speak as that gives them utterance, and *limit or quench it not*; but let all have their *Freedom* to *Worship God* in the *Spirit* (who know it) according to the *manifestation of it*, which is given to every man to profit withal, (*John 4. 23, 24. 1 Cor. 12. 7.*) for such a *Worship the Lord owns*.

And take away that grievous Oppression of *Cythes*,
 and forced Maintenance, which hath cost some their
 lives, and many a great part of their Estates, who for
 Conscience sake have been made to witness against it.
undo every Heavy Burden, and break every Peak, and
the Oppressed go free ; And let Christ Jesus, the
everlasting King, have the Prebeminence in all things,
Col. i. 18. for these things the Lord will have to be
accomplished and brought to pass ; and if you will not
submit to him in this his work, he must and will remove
you.

And this further consider, Oh ! take heed that none of
 you, upon your *Beds* or *elsewhere*, devise Cruelty and
 Oppression, and how to *avenge* your selves upon your
 enemies ; and then, when you are assembled together, con-
 sider it by a Law, because you have power so to do ; for
 the Lord abhors that, who is appearing to give to all
 men according to the fruits of their doing, and he will
 not respect any man's person.

Now if by your strength you can hinder the Sun from
 rising and setting in its season, and if you be able to stop
 the Thunder and Lightning from having its operation, or
 hinder the Wind from blowing, and the Rain from de-
 scending, then may you hinder the Decree of the Lord,
 whereby your strength you may stand in Power and Peace,
 and flourish for a long Season, though you serve and
 challenge your selves to the full, and though you rebel
 against the Lord, and oppress his Heritage.

at Lambeth-House,
 on the 28th. of the
 10th. Month
 (John) 1660.

Written (as moved and given by
 that eternal Power, which only can
 preserve and deliver the Righte-
 ous) by a Prisoner for the Lord,
 who am given up to his Will in all
 things. G. F. the younger.

A
M E S S A G E
O F
Tender Love

Unto such *Professors* as have attained any true sincerity, simplicity, and Zeal for God in their Professions; Or who (after the Back-slidings and Apostacy from the former appearances of God unto them) are now in this the day of Tryal (which is begun) brought to feel any fresh Desires, and living breathings, and thirstings renewed in the heart towards the Lord.

O H ye *Professors*! who have tasted of the *Will* of God's Grace, (in any measure) and who have formerly had any true *Tenderness* in you, and Zeal for God; Oh friends! in *Bowels* of much *Tenderness* and Love, am I drawn forth to write unto you; yea, my soul breaths mightily to the Lord in you, who have now any true hungerings and thirstings renewed in you after his *Righteousness*, and in whose hearts there are any true simple desires retained, know the *Will* of God, and to do it.

Friends, The Eternal Being, which giveth being

all his *Creatures*, hath largely manifested his love unto the World, in giving his Onely Begotten to be the *Light of the World*, (*who doth enlighten every one that cometh into the World, that all through him might believe*) and inasmuch as he in the fulness of time sent forth his onely begotten (*full of Grace and Truth*) into the World, in a body which he had prepared him, therein to do his will, which body the onely begotten of the *Father* freely gave, and offered up for a *Sacrifice* for *Sin*, and so according to his *Grace* he tasted *Death* for every man, and by his offering himself once for all, he hath put an end to all the *Sacrifices* and *Offerings* mentioned in the *Law*, which could not make the *Comers* thereunto perfect, (nor those that offered them) as pertaining to the *Conscience*: So *Christ* the one Offering is become the *Propitiation* for the sins of the whole World,* who wrought *Eternal Salvation* for all them that obey him: And here is the one *Offering* which perfects for ever them that are sanctified. And he having accomplished the *Will* of the *Father*, in that body which was prepared him of the *Father* (in which he came into the World) he again left the World (he not being of the World) & ascended unto the *Heaven* (from whence he proceeded) and sate down on the *right Hand* of the *Majesty* on high, and is now Glorified in the same Glory that he being with the *Father* before

*So that none shall be able in the day of the Lord to plead, or say, Lord because our first Parents fell from thee, and became dead unto thee, and so were driven out from thy presence, and we being brought forth in this unreconciled state, there was no way left unto us to approach or come near unto thee, to lay hold of the Grace, that thou offerest unto all, by reason of thine Anger; I say none shall be able thus to plead: For *Christ* the *Fathers* Love hath consecrated a way, by his freely giving up himself a *Propitiatory Sacrifice* which appeaseth God, and therefore it is said, that *God*

was in Christ reconciling the world to himself, not imputing sin unto them. So he that perisheth it shall be for his own sins, nor for his parents; but because he believed not in Christ, who hath freely made a way for him to come unto God, and by the power of his life visiting him, puts him in a capacity to receive the free grace, which bringeth salvation, which to all men hath appeared.

might honour the Son as the Father, by whom all things were made, that were made, in whom we live, move, and have a being; and he hath a Name given him above every name (to which all things must bow) which is called *The Word of God*, or *Jesus*, because he is a Saviour, and saveth his People from their Sins. This is he that is given to be the Head of the Body, which is the Congregation of the Righteous, the fulness of him that filleth All in all; that he in all things (in whom all fulness dwells) might have the Preheminence, being the express substance of the Father's Glory, and the very vertue of his Being, one with him in Nature, and of one Name: for as the Father is Divine, so the Son is also Divine; and as the Father is called the Light, the Son is also called the Light; the Father is called *The Mighty God*, so is the Son also: Yea the Son's Name is called (*Wonderful*) *The Mighty God*, the everlasting Father (mark that) the Prince of Peace, of whose Government there shall be no End.

Now in the Father there is Life, and in the Son, there is Life, and this is one; and this Life proceeding from the Father and the Son, is that

the world began; yea the same that descended into the lower parts of the Earth, is also the same that ascended far above all Heavens, that he might fill all things; and being one with the Father, and in the Father, and the Father in him, his presence filleth Heaven and Earth; and being the Son of the Father, he hath Power of the Father, to quicken whomsoever he will, that all

Eternal Spirit, which is not to be limited: Yea, *God* is a *Spirit*, and *Christ* is the Lord that *Spirit*; yea he is the second *Adam*, the Lord from *Heaven*, the quickning *Spirit*, by whom the free gift is come upon all *men*, to justify them that believe in the *Life*; and he that believeth not, he is condemned by the *Life*, which is the *Light that doth enlighten every one that cometh into the World*; so the gift that is come upon the unbeliever, that condemns him, because he believeth not in the *Light*, but loves the *Darkness* better.

Now *Friends*, This is he (the *Light*) who giveth you a *Being*, and upholdeth all things by the word of his *Power*, and hath been near unto you ever since ye have had a *Being*, and he hath beheld all your actions; yea, he hath discerned all your thoughts, none of them could be hid from him, for he knew them long before. This is he that telleth unto *man* what his thought is, and *The Lord of hosts* is his *Name*. This is he who hath reproved you, and set your sins in order before your eyes. Oh! How oft hath he brought you into a sensibleness of your Conditions? How oft hath he smitten you for *Sin*, and broken you into *Tenderness* by his *Power*, when you have seen your loathsome state? Oh! How oft hath he begotten true *Tender* desires, and breathings in you, after the *Knowledge* of his *Will*? And how hath he appeared unto you, and shewed you the *Darkness*, *Ignorance*, and *Idolatry* that many of you were formerly in? And how oft hath he begotten loathings in you against those things that you saw (with his *Light*) to be evil? And how oft hath he kindled a zeal in many of you against the works of the *Devil*? And how have you felt his *Tender Love* sometimes opening your understandings, and drawing you into that which is good? Oh! How hath he sometimes brought some of you into lowliness of mind, and given

you to see the vanity of this *world*? And how hath he opened a door of hope unto you, and given you a measure of faith (sometimes) concerning your *Eternal Salvation*?

And how have some of *you* then felt a willingness begotten in *you* to deny your selves, and the glory and vanity of this *World*, and to take up that, and to bear that, which appeared to cross your *carnal minds*, and to do unto others as ye would they should do unto you. And how did the *Pride*, and *Glory*, and vanity of this *World* become a burden to many of you in that day. Oh! How have some of you cryed out and said, *Ye had rather cease to live, than not cease to Sin*? Oh *Friends*! This was a good beginning, and some of you came further than others in the way that was good; yet surely a good sweet Presence of *God* was among many of you in the day when you were low and tender, and several of you were sensible of his *love* in that day while sincerity and simplicity abode in your hearts. Oh! How did the *Lord* hear your cries in that day when many of you cryed unto him for deliverance. Oh! How did he overturn your *Enemies* before you which oppressed your *Consciences*? And how did he give you outward rest, and peace, and liberty to worship him according as he had made himself manifest unto you.

But Oh *Friends*! there hath been a sad day of *Apostacy* among many of you, and many of your *Teachers* have caused you to err; for as they went from the *Simplicity* and *Tender Life* in themselves, that once had stirred in some of them against the worship of the *Beast*, they then ran into many words, out of the *Powers* and *Life* that had stirred in them, and so lost the *Simplicity* and true zeal they once had for *God*. And thus they also drew you from that *Tender Life* and *Powers* that had visited you, into many words of other men.

Conditions, and so the true simplicity that had been in you, soon decayed. And as you were drawn from the *Life and Power, and Spirit of God* in your selves, the subtilty within and without drew your minds after the *Tree of Knowledge*, and as you reached forth to that, and received and fed of that, you dyed as to God, and became more and more alive unto sin, and grew rich in knowledge, and that puffed many of you up, and so poorness in Spirit, and the hungerings and thirstings after the *Life of God*, which sometimes in you had been felt, you lost. And such of you were oft sent empty away from your *Worships*; mark, empty of the *vertue*, and refreshments, and sweetness which the Lord fills such with, as are poor in Spirit, and lowly in mind, and hunger and thirst after his *Righteousness*. But others among you, I know, went oft from your *Worship* full, though it were but of the declaration of others conditions, and their own conceivings, and a false joy. And several of you who had seen the Lords mighty hand, and had been witnesses of his *Power*, both within and without, when you got into outward ease, and peace, you soon forgot his goodness; and some of you growing great in the Earth, were lifted up in your minds, you then turned back, and lifted up that which you had formerly vomited out, and then hardness and dryness came upon many of you; and then that which the Lord had wounded in many of you, (to wit, the lustful nature which should have been crucified by the immortal Power) revived and became healed again: And then a false liberty you run into, and so into excess, and then several of you become Oppressors and Despisers, even of such as the Lord by his mighty Power had gathered from your dead Forms and Wayes: And many of you provoked the Lord unto anger several wayes, for which cause he hath now sent a rod to scourge the back-sliders; and them that were

more

more faithful, must also be proved by the same. Oh friends! much might truly be said unto many of you, concerning your great *Apostacy*, and your bringing of this *Day of Tryal*, or causing it to be brought upon you: But although I may hint something unto you concerning those things, yet that is not the thing which is chiefly upon me at this time: But this is that which lay much upon me; to wit, to bring to your remembrance something of the former loving kindness of the Lord unto you, and to exhort you who have back-slided, to return to the first love that was begotten in you towards the Lord, and to keep to that Principle of Life, which did begin a good work in you, and to strengthen and encourage you to go on in the work of the Lord. For as concerning your *Apostacy*, I hope many of you are convinced of that in a great measure, by the witness of God in your own Consciences; and it is not my desire to upbraid you with that, which I hope in some measure is already become loathsome unto your selves; neither would I add to your sufferings (in whom there is now a true tenderness towards the Lord) in this the *Day of Tryal*; for I believe many of you have, or will have, as much of them as you can well bear; but my tender desire is, that you may be brought to feel so much of the Power of God in your selves as may support you, (and keep you in patience) in all your Tryals, until such time as the Lord shall make you fit for deliverance.

Now I do believe, that some of you have retained a greater integrity and simplicity in your Profession than others, and have not so deeply Apostatized from that which God made known unto you of himself, as others have done; and some of you I know have long been burdened with the *Apostacy* that others among you have fallen into. And I know several of you also, have long gone under a burden, even concerning your own dead-

ness,

ness, barrenness, and unprofitableness, you being made sensible thereof by the *Witness of God* in your own *Consciences*. And when ye have heard others *rejoycing*, and *telling forth their experiences*, as they called them, (which was much of it the *Saints experiences* of old, which these had not attained unto, any otherwise but by gathering *their words* out of the *Letter*, or from *man*) then hath *sorrow, doubtings, and fears* filled your *hearts*.

Now as there are several *conditions* among you, so also here are several things spoken unto each *condition*; therefore you must mind the *Witness of God* in your selves, which makes *manifest* unto you your several *conditions*, and that will let you see what of *these things* that are here *written*, properly belongeth to each of you, which is my *desire* that you may *receive*; for my *tender love* in the *Lord Jesus Christ* is unto all your *souls*, who truly *breathe* after the *Lord*, *desiring* your *eternal good*; and that you may be brought into the *enjoyment* of that *Life, and Power, and Presence*, which only can give *satisfaction* unto your *immortal Souls*.

Therefore as you tender the *good* of your own *souls*, and *eternal Peace*, *cease hunting abroad* (in your *imaginations*) and *leave off wandering from Mountain to Hill, and from Hill to Mountain*, (where several of you have even wearied your selves for very *vanity*, and have not found a *resting place*) and *return Home*. Retire your minds *inward* unto that which oft *springeth* in you, giving you the sensible *knowledge* and *feeling* of your particular *conditions*, and putting you in *remembrance* of the *dealings* of *God* with you in *times past*; for that which thus *springeth* in you, is the *Gift of God*, which is given you to *profit withal*. Oh *Friends*! turn not from this *Gift* in your selves, as you have done; for by your turning from this *pure Life*, when it hath visited you (by its oft putting you in *remembrance* wherein you
went

went *wrong*) you have come to loose the *sensibleness* of your *condition* , and the enemy of your *Souls* thereby hath gotten great advantage against you, and then you have been *drawn* and *led* by him into that which could not profit you : Therefore all mind that *Gift of God* in *your selves*, which maketh you *sensible* of your *present conditions*, and which oft begetteth *true desires* in you, to do the *Will of God*, and which hath brought some of you into *lowliness of mind*, and to walk *humbly* with the Lord, in his *pure Fear*, for some time. For if ever you come to witness the *true desires* of your *souls satisfied* and you established in *true Peace*, you must receive the *living Principle of God* in your own particular *Vessels* ; which *Principle*, I call the *Light*, it being a proper name for it ; because it maketh *manifest* all things that are justly *reproved* , and whatsoever doth make manifest, the same is *Light*. But I shall not desire to tie up any of you to give this *Principle of Truth* only the name of *Light* ; for if you come to believe in it, and receive it in the love of it , and walk in *obedience* to its *drawings*, *leadings*, and *requirings*, I shall not matter if you call it the *Truth*, or the *Gift of God*, or the *manifestation of the Spirit of God* , or the *Grace of God*, or the *ingrafted Word*, or the *manifestation of God*, or *Christ*, or a *measure of the Eternal Being*, or *Fulness*, or *Divine Nature*, or any other name which may truly be given unto it. But this is that which I desire, That you all may receive the thing it self, which hath so oft made *manifest* your *conditions* unto you , and sometimes brought you into *brokenness of Spirit*.

Object. But some may say, *When we have had our conditions made manifest unto us* , and when we have been brought into *brokenness of spirit*, and have had tender desires begotten in us towards God, to do his Will , it hath oft been, either when we have been reading the *Scriptures*, or
hearing

hearing them Preached, or read by others ; and therefore we believe the Scriptures have done these things to us, rather than any thing within us.

Ans^r. Friends, I shall not deny but that your conditions have been made manifest unto you, and that you have been brought into brokenness of Spirit, and have had true desires begotten in you, to do the Will of God, sometimes when you have read, or heard the Scriptures read, or Preached unto you : But this I say unto you, It was not the Scriptures that did these things, but it was the Gift of God in your own hearts at that time ; as I shall plainly declare unto you. (Mark) Thus it was ; when you have read, or heard others read or speak such words of the Scriptures of Truth, as were suitable to that condition you were then in, or which did declare against such things as you were guilty of, (mark) then hath the Witness of God arose in you (sometimes) and plainly spoke to your understanding part, and convinced you that you were guilty of such things as were spoken against, in such a Scripture as you read or heard ; yea, it was the measure of God's Truth in your own Vessels, that hath so made manifest your particular conditions unto you, and hath perswaded and overpowered you, and made you believe, and sometimes confess particularly, that thou wert the man, or woman, or child, that was guilty of that, or hadst need of that which thou then didst read or hear, that the Scripture declared against, or of. And when the Power of God hath thus wrought in you at that time, when you have heard or read the Scriptures, you have sometimes indeed been brought into brokenness of Spirit, and tender desires have been begotten in you towards the Lord : And the Lord hath also appeared unto some of you, sometimes in the Night season, or as you have been about your labour, or otherwise ; and some of you have felt his
pure

pure Power working in you , whereby your understandings in some measure have been *opened* , and your conditions plainly made *manifest* unto you , and much tenderness hath been begotten in you , even when you have neither *heard* nor *read* any thing outwardly , but the pure operation of the Spirit and Power of Truth in some of you hath done these things , and wrought your minds into lowliness, meekness , and quietness. And then hath the pure love of God been felt (in some measure) whereby your souls have been refreshed.

So Friends, the *Holy One* is neither by you to be limited to the *Scriptures* , nor yet from the *Scriptures* , in any wise , as to his appearance to his Creatures ; but you are to learn to wait in the measure of his Grace, which hath appeared unto you, and you are to watch in the *Light* for his further appearance unto you : And as you come to wait upon the Lord in his *pure Fear* and *Dread* , you will feel your minds wrought into stillness, and so you will come to hear the pure Voice of God and Christ (who are one) and become acquainted therewithal ; and his love you will feel arising in you, whereby you will be constrained to obey it , when or where-ever you come to hear it ; and then you will see the Lord is not to be limited, either to time, or place, or means outward , but you will see that he manifesteth himself to his Creatures, even when, and where, and howsoever he pleaseth.

And truly *Friends*, As concerning these things which the Lord hath suffered to come to pass of late, it is exceeding righteous and just with him to suffer those things to be effected ; for truly (as you know) he was much provoked thereunto , and his patience towards many of you was very great ; yea, he spared you long, and yet many of you (whom I now hope are brought to see your back-slidings) regarded not his goodness,

but

walked very carelessly, and some of you wantonly
 before him; yea, many of your minds ran into the
 earth, and its pomps and vanities again (after a ten-
 derness had been begotten in you towards the Lord,
 and a loathing of such things) and *Covetousness* and
Pride encreased among you, and so *lusts*, and *fulness*, and
ease was then delighted in, and the honour of this world
 sought, and received one of another (and not that which
 cometh of God only) and those that could not give you
 that honour that perisheth, such by some of you were
 hated and mocked at, and yet you professed much of Re-
 sistance in words. But alas! the hearts of many of you
 were removed far from the *Life of Truth*, in which
 the Lord is worshipped, and so the *Sincerity* and *Zeal*
 which once appeared in some of you for God, and the
 love which had sprung in you to him, and one to ano-
 ther (in the day when you were low and tender) grew
 cold and died in you, as you departed from the measure
 of the *Life of God*. And thus the Lord became grieved,
 and pressed with your back-slidings, and his Soul loathed
 your *Sacrifices*; and he then saw that a day of *Tryal*
 would be better for you than a day of *Prosperity*. So
 your *Righteousness as from the Lord*, is this day brought
 upon you, and also in love to your Souls, and so it shall
 prove unto you, if ye will now turn unto the Lord with
 all your hearts, and humble your selves under his *Mighty*
Hand. Yea, some of you who lately have had the en-
 joyment of great *Estates*, and outward *Liberty*, and
Honour, and *Companions*, and have now lost them, or
 part of them, I do believe that you will be made to
 confesse (to the *Glory of God*) that it is his love to you
 in suffering them to be taken from you; yea, some of
 you will come to see that the Lord is just and merciful
 unto you in suffering your *Idols* to be stript off, and taken
 away. For you will see how some of you have *Ido-*
 lized

lized *men*, the *World*, and its honour and glory, and *Forms* without the *Power* of an endless *Life*. Oh *Friends*! I have a secret hope for a Remnant of you, that the Lord by this kind of dealing with you, will bring you near unto himself, and that a day shall come wherein you shall be made to say, that *It was good for us that we were Afflicted*.

But friends, you that come this to witness, you must mind the free *Grace* of *God* that bringeth *Salvation*, which to all *men* hath appeared; yea, ye must own and receive it in its pure *Teachings*, and wait in the *Virtue* of it, to receive *Power* to deny and forsake the *Ungodliness* and *Worldly lusts*, (which it will make manifest unto you) that you have been addicted unto; and must wait to feel it drawing you into *Godliness*, *Righteousness*, and *Soberness*, and into *Patience* and *Contentedness* with the *Will* of *God*, which is a precious thing. Truly they that do not wait to come into, and to be kept in *Patience* in this day of *Tryal*, their *sufferings* will be great. And if the fretting impatient, murmuring *Nature* be given way and leaned unto, that will aggravate the *Sufferings* exceedingly, and beget *Torment* in the mind.

Therefore you who desire to come into, and to be kept in true *Obedience* unto the Lord, in this the day of *Tryal*, be watchful in the *Light*, and abide in the pure *Fear* of the Lord, which is the beginning of *Wisdom*, and take heed of the subtilty of the *Serpent*, who will seek more and more to beguile you, and to lead you aside from the way of *God*. Verily *Friends*, if you do not retire your minds inwards, unto the *Life* of *Jesus* (which is the *light* of *men*) you will be deceived, yea, if you do not receive the *spirit* of *Truth* to be your *Guide* and *Leader*, and obey the same, you will still run in those things which cannot profit you, and the renewal of

Desire

Desires in you towards the *Lord* will be strangled.

Now I know some of you have formerly found the *Lord's Leadings* and *Teachings*, in some *measure*, in the day when he drew you out of *Episcopacy* (so called) and raised up a zeal in you against the *Lording spirits* in the *Bishops*, and against the dark way of their imaginary *Worship*, and if you had kept low in the pure *Fear* of the *Lord*, I know he would have further appeared unto you: But here was the loss of many of those that the *Lord* had appeared unto, (*Mark*) they did not abide in his *Tender Fear*, neither did they continue waiting upon him (for *Teaching*) in the *measure* of *Life*, in which he had appeared unto them; but many of them going from his *Witness* in *themselves*, they soon began to imagin another Form of *Worship* which is called *Presbytery*, and many sate down and settled in that, and did not mind the *Leadings* of the *Life* which had appeared; and in some *measure* quickened them; and so much *Deadness* and *Barrenness* came upon such as would not be subject to the drawings of the pure *Life* of God: But those that kept their *integrity* in any *measure*, and waited upon the *Lord*, the pure *Life* opened things further unto them, as they were able to bear; and they were drawn a little further, and a fine *Freshness* and *Tenderness* and *Love* appeared in them for a time: But so soon as they had settled themselves in another Form, which is called *Independency*, then many of them not willing to follow the *Leadings* of the *Life*, any further then the *Articles* which they had drawn up, and agreed upon, would admit of, whereby the *Freshness* that had appeared in some of them, began to wither. Yet some who still desired to go on, according to the *Leadings* of the *Life*, the *Life* opened things further unto them, and they left the other; but they not continuing in the true waiting upon the *Lord* to

be led by him, several of them also ran into another Form, called *Anabaptism*, wherein many began to settle. But some of them I do believe took up that, far more simply than others; for they being pressed outwardly to it by their *Teachers*, and also finding in the *Scriptures*, that the *Saints of Old* practised such things, they letting in reasonings, and not waiting in the pure *Life* that had stirred in them; to be led by that in all things, their eye became veiled, whereby they could see no further, but looked upon that to be their duty, to wit, to go into the *water*, and so durst not omit it. But the pure *Life*, which had visited them, sprang up afresh, and wrought mightily in some of them, and shewed them the emptiness of the *water* outward; and let them see, that it is the *Baptism inward* (with the holy Spirit and with Fire) which saves, and brings to the answer of a good Conscience; And that no Form is to be minded any further then the *Power* is felt to lead into it, or then the presence of the Lord is witnessed in it. And thus the Lord by his pure *Life* hath gathered Thousands out of the Forms before-mentioned, and I do believe that he will yet dayly gather more and more into the *Power*, which is endless.

Therefore all you who are yet left in any of those Forms before mentioned, or any other, or out of those Forms, who have retained any thing of the former *Tenderness* and *Simplicity* which was begotten in you by the appearance of the Lord; And all you who are brought to see your backslidings, and are now brought to feel any true desires, and thirsting after God, renewed in you, my tender love reacheth forth unto you all, in the *Life*, *Power* and *Love* of God, wherein with I am loved, and in which I am preserved. Observe that I could feel you bound up and established with me in the unchangeable *Truth* of God; where satisfaction and

Peace is received, and where nothing can make afraid. Oh! that ye would freely yield your selves obedient servants unto the Righteousness of God, which is revealed from Heaven against all unrighteousness of men, (Mark) that is the thing which you must become obedient unto, God's Righteousness which appeareth in you against all unrighteousness. And all wait in that which moves against Sin, for that is the Power of God; which you must be turned unto, and receive, before you can receive the remission of Sins, and an inheritance among them that are sanctified, by the Faith which Christ Jesus, the Righteousness of God, is the Author and finisher of.

And Friends, you must all mind the present manifestation of the Power of God, and what it now draweth and leadeth unto; For if you should now run into those things wherein you have formerly enjoyed something of the Presence and Life of God, yet if you feel not the Power of the Lord God, now drawing you into them, deadness will come upon you more and more, and the tender desires that are renewed in you towards the Lord will be destroyed. Oh! consider this, the day of the Lord is far broke forth in Light and Knowledge; and he is yet making it brighter and brighter, unto them that truly wait upon him: yea he is leading them by the hand of his Love from one degree of Grace, and Faith, and Knowledge, unto another, and changing them from glory to glory. And he is pouring from vessel to vessel, that the dregs may be left by themselves. Yea he is sifting, and winnowing, that the Chaff, and the Dross may be taken away, and so the Seed which lieth approved may be made manifest. And he is casting thorow the fire, and thorow the fire, because the day hasteneth, and draweth nigh, in which he will take up, his Jewels, and consume the chaff and the Dross.

drofs. Therefore look not back, neither be afraid of the rage of man; seek not to save your selves by bowing to his Will, but look to the Lord who declareth unto you what your thoughts are, and gird up the loyns of your minds, and watch and be sober, and hope to the end, all you who through patience, and experience, are come to know any thing of the true hope, which maketh not ashamed.

And Friends, concerning Faith and the Promises of God, there hath been much Profession and talk of those things amongst you: But now the day is appearing which will try all Professions, and every one's work must come to Tryal. Therefore consider your Faith, and the Ground, Author, and effects of it: For there is a dead Faith, and a Living Faith, and a ground for both; Now the Living Faith hath Jesus for its Author, & the Power of God for its Ground; and its effects declare it to be the living Faith, for it works in them that have it by love, unto the purifying of their hearts, and it is the victory over the world. These were the effects of the living Faith in the Saints of old, and it hath the same now, as they can witness who have received it. Now there is a Faith which stands but in Words, not in Power, and this is a dead Faith, it cannot work, it purifies not the heart, it gives not victory over the world, no access to God, as the living Faith doth.

Oh Friends! Labour not to content your selves with a dead Faith, but wait that you may hear the living Word by which the living Faith comes. Now a man may declare of the Word of Life, as the Scriptures do, and many may believe the words to be true, and profess the same; and yet if they receive not the living Word, Witness in their own hearts, their Faith will prove a dead faith, and they will have but words for ground; but they that hear the Words of Truth

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clared, or read them, and then feel the *living Word* arising in themselves, witnessing to the words that they have read or heard, that they are true, over-powering them to believe the same; or if the *Word of Life* speaketh to any ones understanding, when words outwardly are not spoken, and they be over-powered by the *Word* to believe the same, such come indeed to feel and know how the *living Faith* cometh, and is wrought.

And they come also to see that *this Faith* stands in the *Power of God*, and not in words, and that Jesus (who saveth from sin) is the *Author* of it. And all that come into this state, if they wilfully turn not from the *Power*, they will feel their *Faith* increased in and by the *Power*, and the effects of it will dayly come to be manifest, which will be an evidence unto them to prove that it is the *living Faith*, for they will feel it giving them access to God.

Oh ye Professors! I speak what I know and witness, and without *this Faith* you cannot please God.

And concerning the *Promises of God*, this know:

The *Promises* are unto the *Seed*, Not unto *Seeds*, as of many; but unto the *Seed*, which is One, which is Christ. So all that come to have right unto the *Promises of God*, they must come to be of the *Seed* unto which the *Promises* are. Now it is the *Word of Life* which begetteth unto God, and brings to be of the *Seed* which is the *Heir* of the *Promises of God*. Therefore wait in the appearance of the *Word of Life*, that by it you may be begotten into the nature of the *incorruptible Seed*, and become born of it, that so ye may be made meet to be partakers of the precious *Promises*. Oh that ye would hearken diligently and obey, and your Souls should live. The Lord's hand of tender love and pitty is stretched forth towards you. Oh! be not rebellious any longer, lest he cease striving with you. Truly many of you

have mightily provoked the Lord unto anger, and grieved his Spirit in this particular, (*Mark*) in your applying Promises, as you have termed it; for many of you have stolen the words which declare of the Promises which are to the Seed of Life, and you have applied them unto the wrong Seed or Birth; yea, you have gathered the good words (out of the Scriptures) that were written unto them who were born again of the incorruptible Seed, and you have applied them unto yourselves, in the corruptible unregenerate state; and when you have done thus, the Witness of God in your own Consciences hath oft arose and condemned you, and broke the false peace and joy which you had created to yourselves, by stealing the Saints conditions and experiences, and applying them to your selves, calling them yours, and saying, it was so with you, when it was not; yea, many of you have said, *your sins were washed away in the blood of Christ*, and that you were freely justified in the sight of God by his Grace, and your Teachers also have told you it was so; yea, they have preached Peace unto you (because you put into their mouths) even while you lived in your sins: But the pure Grace of God hath appeared in your hearts and condemned you. And when you have been thus judged by the Witness of God, your false peace hath been broken, and then some of you have run to your Teachers (who had cryed Peace unto you, and daubed you up with untempered Morter) and told them your conditions, how you were condemned in your selves, and how you had lost the peace and joy that you formerly had, and how judgement was felt in the rooms of it. Then some of your blind Guides have told you, that that was the Devil that condemned you, and brake your Peace, (and thus they have brought themselves under the Wo, Putting Darknes for Light, and Light for Darknes) and then they have told you, you

must apply the *Promises*, and act *Faith* (as they call it) upon the *Promises*; the *Scriptures*, and keep unto them. And thus they have sought to *dash* you up again, and to draw you from the *pure Spirit of Judgement*; and some of you who have received their *words*; have then strove against the *pure Witness* (which condemned you) and counted it the *Tempter*, and have laboured in your *wills* to get from under its *pure Judgement*, and to force your selves into a *belief* and *persuasion* again, that those things, to wit, the *Promises* belonged unto you. And thus have you sought against the *Witness of God*, and denied its *Testimony*, and *strangled* it, and so got into a *false peace* again: But others of you have been kept more *sensible* of its *judgement*, and have not dared to deny it, because you have seen that ye were not fit for the *Promises*; for you have seen with the *Light*, that you were out of the *condition* which is required of such as come to be partakers of the *Promises*. Now it hath been a great saying among many of you, *That you must act Faith upon a bare Promise in the Scriptures*, as your *Teachers* have taught you; and they have told you, *That Abraham believed God upon a bare promise*, and so must you. Oh consider this well! The Word of the Lord came unto *Abraham*, saying unto him, *Fear not, Abraham, I am thy shield, and thy exceeding great reward*. And again the Lord spake unto him, saying, *I will bless thee, and make thy name great, and thou shalt be a blessing*; and *Abraham* believed God in these *Promises*, and others, and he obeyed him: So *Abraham's Faith* was reckoned unto him for *Righteousness*, and he was called the *Friend of God*, because he *believed*, and *obeyed* him. Now if you were come to hear the Lord speak unto you as *Abraham* did, then you ought to believe whatever the Lord promised unto you, that he would perform the same; But if you only get these *Promises*

or others, out of the Scriptures, and then *apply them* unto your selves, and say you *believe* it is, or shall be so with you, as it is expressed in *those Promises*, and yet you never heard the Lord say any such thing unto you, (Mark) you do but *deceive* your selves; for such a *belief* (or acting of Faith upon the *Promises* as you call it) will never be accounted unto you for *Righteousness*; Neither will you come to find such *Promises* so gotten, fulfilled unto you by the Lord. And you are also to *consider this*, That many of the *Promises* in the Scriptures were given forth upon *Conditions*, and except you come to *witness* the *conditions* fulfilled in you by the *Power*, you are not like to *witness* such *Promises* made good unto you. And also there are some *Promises* spoken of in the Scriptures, which naturally belong to the *Immortal Seed*, that were by the Lord given forth unto it, without expressing any *conditions*, because the *Seed* is free; and doth the *Will of God* naturally: Now all that come to have right to such *Promises*, and to *witness* them fulfilled unto them by the Lord, they first must be *converted* into the nature of the *Seed*, by the working of the *Immortal Word* in them. Therefore you that have *true desires* after the Lord, wait to feel the work of the *Word of Life* in your own hearts, that so by it you may be made meet (as I said before) to be partakers of *the Promises*.

Verily Friends! Many of you have much to pass through, before you can come to feel and witness the Lord ministring his precious *Promises of Life and Peace* freely unto you. Oh! He waiteth to be *gracious* unto you; yea, he hath long waited. Oh! That you would now turn unto him in the drawings of his *Power and Life*, and cease *willing and running, and striving* in your own *wills and wayes*, and wait to be guided and led by his *Spirit*, into those things which he requireth at your hands.

Oh

Oh *Friends*! It is the *inside*, it is the *inside* that must be cleansed; for whilst that is polluted and unclean, the Lord regardeth not the *Worship*: It is he that searcheth the heart, and tryeth the inward parts; you cannot hide any thing from him; For he beholdeth all your goings, and *actings*, and *thoughts*.

Now I know many of you will oft make large confessions of your sins; but *Friends*, there is a further thing to be minded, (Mark) you must also come to forsake them, or else you cannot find the *mercy*. Therefore hearken diligently unto the call of the Lord, and believe and wait in that which makes manifest sin, and calleth you out of the same; for this is *holy*, and consenteth not unto sin, it hath no fellowship with darkness, nor concord with the Devil. Now this is the living *Truth*; by this you may know it, (mark) it is contrary to whatsoever is not of the *Truth*, and it opposeth evil in the very appearance thereof. Oh that you would hearken unto this! and receive this in the love of it, when it appeareth in you, that so by the *Life* and *Power*, and *Vertue* of it, you might be saved and cleansed from your sins. Oh *Friends*! if you ever come truly to be made free, it must be by the *Truth*: if ever you come to be sanctified, it must be with the *Truth*: Now the *Word* is the *Truth*, and the *Word* is very nigh you, even in your mouths, to shew you your evil words, and also in your hearts, to shew you the deceit and thoughts thereof; yea, its *Vertue* goeth through all things, and its *Power* upholdeth all things; in it is *Life*, and that *Life* is the *Light* of men. Oh that you would believe in it! that you might be made the children of it: This *Word* is *Immortal*, and it is able to destroy the Devil and his Works, and to save your *Immortal Souls*. Oh *Friends*! though its appearance in you be in judgement, yet resist it not, neither turn from it in any wise; but when it

convinceth you of any evil, and begetteth any love in you towards its judgement, Oh then abide in that love, and then you will see how Christ comes for judgement into the *World* to judge the *Prince* of the *World*, and to cast him out, and to make *blind* that eye which hath been open, and hath seen in the worldly *earnal Spirit*, and to open that eye which hath been kept *blind* by the *God* or *Prince* of the *World*. Yea, as you wait in the *righteous Judgements* of Christ, you will feel him opening the eye of the *understanding part*, with his *Invisible Light*, whereby you will come to see into the *Invisible things* of *God*. Oh *Friends*! you must own Christ the *Word* of *God*, in the way and ministration of his *Judgements*; yea, you must own him in the *Spirit* of *Judgement* and *Burning*, before you can truly witness that you are *reconciled* unto *God*. Oh! wait to hear the *Voice* of Christ in your *inward man*, and be content to bear his *yoak*, and wait in *stillness*, that *patience* in you may have its perfect *work*; and if any of you see with the *Life* of the *Word*, that your hearts are hard and rocky, keep but in *patience*, and wait in that *Life* which maketh you *sensible* of your *condition*, and you will feel the *pure operation* of the *Word*, smiting as a *hammer*, which will break your hard hearts into *tenderness*; Yea, you will feel them *dissolved*, *melted*, and *changed*, by the *Power* of the *Word*, as ye believe and wait in the same; and then you will know *experimentally*, that the *Word* of the *Lord* is as a *Hammer*, and as a *Sword*, and as a *Fire*, and as *Fuller's sope*; for you will feel it breaking and cutting down, burning up, and washing out all the hard, fruitless, defiling nature; and then you will come to know Christ's *Fan* in his hand, for you will feel him *Purging the Floor*, by separating the chaffy dirty nature from the tender *Seed*, which delighteth to do the will of *God*: Now as you come to feel this

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Oh Friends! These things are not written unto you, that you should feed upon the words, and seek to get a Rest there; but these things are written in tender bowels of Love, unto such of you as truly hunger and thirst after the new Life; That so as the Lord's Witness ariseth in any of you to witness unto the truth of them,

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Oh Friends! These things are not written unto you, that you should feed upon the words, and seek to get a Rest there; but these things are written in tender bowels of Love, unto such of you as truly hunger and thirst after the new Life; That so as the Lord's Witness ariseth in any of you to witness unto the truth of them,

them, and to give you any understanding in the same, you may joyn to his Witness, and believe and wait in the same, to feel these things fulfilled in you. So as you wait in the *Invisible measure of God*, you will come to be sensible how far you are changed, in which Birth you live, in which Birth your minds are centered, and so of which Birth you are ; for as it is written , even so will you see it to be that, *That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit ;* And they that are after (or of) the flesh, do mind the things of the flesh ; But they that are after the Spirit, do mind the things of the Spirit ; And that they that live in the flesh cannot please God. And as you mind that Life which oft-times ariseth in you, and makes you sensible of your Conditions , you will plainly come to know it in your selves , that to be carnally minded, it is death, but to be spiritually minded it is Life and Peace ; For you will see if the enemy of your Souls can get your minds into carnal things at any time , that then deadness and death cometh over you , and you become dead as unto God ; until his Witness ariseth in you to quicken you again : But as your minds are kept in obedience to the Spirit of God, and you minding the things of it, which it openeth unto you, ye will feel Life and Peace springing in your Souls, and that from the presence of the Lord.

Therefore be diligent in this the day of your Visitation, (which yet in mercy is continued unto you) and as the Lord maketh manifest unto you, that any of the Forms that you have been , or are yet in, are empty and dead, and then appear in spirit to draw and lead you out of them ; O be not like stubborn, rebellious, wilful Children, that will not follow their father any further then may please their own wills, but hang back and murmur ; I say take heed of giving way to such a spirit, lest the Lord leave striving with you, and give you up wholly

to follow the *deceit* of your own *hearts*, for the Lord will not alwayes *strive* with *man*; But the day shall come, wherein the Lord will withdraw himself from the *Rebellious*, and he that is *filthy* let him be *filthy* still.

Oh *Friends* ! I see a day which will be terrible unto the *Disobedient* ; For when the Lord hath tryed his *People*, and gathered the sincere-hearted out of all *Forms* unto himself, he will then sweep away the refuge (that will not be gathered in the day of their *Visitation*) with a mighty *Destruction* ; And the day hastens in which this shall be accomplisht by the mighty *Arm* and *Power* of the Lord, which is now working in secret. Therefore wait to be led and taught of him, and heed not the *Rage* and *Cruelty* of *man*, neither bow to his *Perverse* will, but know that the Lord hath given bounds to the *Sea*, that although it *roar*, *rage* and *swell*, and cast up *mire* and *dirt*, yet it cannot go beyond its bounds.

Therefore be *patient* and commit your *Cause* unto the Lord, and seek not to *avenge* your selves, but leave it unto *him*, who will *avenge* the *Cause* of his *People*. And wait in the *feeling* of the *Truth* in your selves, that so you may feel the *pure Life* of *Christ* to be a stay to your *minds*, in all your *Tryals* and *Temptations*. Oh *prior hearts* ! this is a *precious thing* to come to be sensible of the *true stay* and *guide* to the mind. O keep to that which maketh your *Temptations* and *thoughts* manifest, and *believe* and *wait* in that, and then you will feel that to be a stay to your *minds*, and you will feel the *Lord's secret strength* revealed in you, enabling you to stand in whatsoever *Trial* or *Temptation* he shall suffer to come upon you, or to be presented unto you ; yea, as you are faithful to the *Power* that he commits unto you, you shall not be tried beyond your *strength*, but you

you shall feel the Lord supporting you ; and by his Power he will work your minds into contentedness with his will in all things ; And if you will follow the Power of the Lamb, which is that which moves against Sin, and taketh it away, you will come to feel your hearts and minds drawn, and redeemed out of the Earth thereby ; and you will be made willing to give up , and to part with all , and to follow the Lamb whithersoever he goeth.

Now if your spirits come to be brought into this frame , then whatsoever man can do unto you , it will not be able to move you. Oh ! that you would wholly give up your selves to wait upon the Lord , in the pure manifestation of his Spirit , and cease contending and pleading for those things which the Spirit of the Lord requireth not at your hands. Oh ! that you would now mind to obey the pure requirings of the Life of Jesus in your selves, and that would bring you into lowliness of mind and meekness of Spirit, and into true love to God, and one towards another ; and not only to love your friends, but even to love your enemies also, and to forgive and pray for them that despitely use you ; and then you would indeed bear the Image of the Lamb, and witness his Kingdom set up in you ; and this would bring you in patience to wait , until he arise to plead the cause of his People, and to avenge himself on his and their enemies, and to make the Kingdoms of this world his, and the People subject to his Government , which shall certainly be accomplished in its Season, and the day draweth nigh.

So the Lord God Almighty manifest himself more and more unto you all , in whose hearts there are any true, sincere, honest desires to know and do his Will ; and who are willing to follow him as he appears to lead and draw you , and the Lord of Life manifest his strength unto you,

and gather you by the Power of his Christ into the everlasting Covenant of Life, Rest, and Peace.

This is the sincere desire of my Soul, whose bowels turn towards you, whose souls are breathing and thirsting after the endless Life of Righteousness. And this is a Message of true love unto you, in which it is sent forth among you according to the instructions of the Almighty; yea for your sakes is this written, whose Souls are panting after the Lord, in what form or society soever you be in, who are willing to follow the leadings of his Life, and to submit to his will, as it comes to be made manifest unto you: and many of you, in whom there be such honest desires, I see are now in a bewildered condition, in this cloudy and dark day which seems to approach, not knowing well what to do, or which way to go, or where to find rest or safety, by reason of the want of the knowledge of a true guide to your minds; I pray, for the informing of your understandings, and for the strengthening of those desires in you, which are sincere towards the Lord, was I drawn forth in much tenderness and bowels of unfeigned love to write unto you that you might be brought to be sensible of the gift of God in your selves, and to know what that is that is to guide your minds, & in what you are to wait to receive the true Teachings, that so your minds may come to be stayed upon the Lord, and that you may be gathered unto his Name, wherein the true help and safety is; and that you may avoid whatsoever would be a hindrance unto your growth in the simplicity of the Truth. Therefore I exhort and warn you to take heed of following your own thoughts and imaginations any longer, but freely give up to be led by that Principle of Life, which cannot consent to Sin, but appears to call, and draw you out of the same; You need not fear that that will deceive you, but whatsoever would draw you from that

that *Life*, that is the *Deceiver*.

And hearken not any longer to such *Teachers*, as are greedy of *filthy lucre*; for such make a *prey* of you, and cannot profit you at all. And take heed of hearkening or joyning to such *Teachers* or *People* as will turn to, and comply with any *worship* or *thing*, that may be for their *advantage*, as they *account*; and that they may save themselves from *sufferings*; for such are *Luke-warm*, and the Lord will *spue them out*, and their *shame* and *filthiness* shall appear, and they shall become loathsome both in the sight of *God* and *man*; Therefore avoid them.

And as there are few *Teachers* amongst the *Professors*, whom I believe for *Conscience* sake dare not turn back and *lick up* that, which they formerly were made to *vomit out* and *deny*; so also there are many that would willingly turn to any thing for their *bellies*, if they might be *received*, that will not now be accepted of; and these that see they cannot keep their places by their turning, they will appear *zealous* (especially in *secret*) against those things that they find some *tenderhearted ones* cannot bow unto; and so with *good words* and *fair speeches*, they will thus seek to *deceive the hearts of the simple*, and all this is but for their *Bellies*. Therefore take heed of such.

And take heed of *joyning* any longer to such as are settled upon their *Lees*, who as one might say, are even *glued* to a *Form* which is void of the *Power*; For seeing they were to be turned from, who had the *Form of Godliness*, because they *denyed the Power*; much more are they to be turned from, who stick in a *Form* which cannot be truly called a *Form of Godliness*, and therein *contend*, and *fight*, and *strive* against the *Light* which is the *Power*; And of this sort there are many several of the *Sects*, whose *fearfulness*, *dryness* and *hardness*

is exceeding great, though they profess much of God-
liness in words, yet in much perverseness, wilfulness, and
crookedness they oppose the Life and Power of the same;
and will neither enter the Kingdom themselves, nor
suffer those that gladly would, but in a rigid austere
manner, seek to keep the People subject to them, that
they may be Lords over their Consciences. Oh Friends!
you that are tender-hearted come out from among such,
for the Lord's hand will be stretched out against them in
a terrible manner; And all wait in the tender Principle
of the Fathers Love and Life which hath visited you,
and begotten sincere desires in you after himself, and the
Pr-Knowledge of his ways, that so you may be strengthened
in the inner man; and feel your Faith, Hope, and Pati-
ence increased, that so you may be able to stand in the
trial without fainting, feeling the Lord to be your
s, strength, and continual Preserver.

This is the sincere and hearty desire of him who is a
sufferer with the true Seed where ever it suffers, and yet
in him gathered in the Spirit, into the everlasting King-
dom and Covenant of Peace, rest and quietness, where
nothing can make me afraid.

*By a Prisoner for the Testimony of Jesus,
who am freely given up to his Will, and
in patience do wait to see his Kingdom
set up over all the Kingdoms of the
Earth, that he over all may Reign, whose
Right it is.*

GEORGE FOX, the Younger,

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A TRUE

A TRUE RELATION

Of the unlawful and unreasonable Proceedings of the Magistrates of *Harwich* in *Essex*, against the People of the Lord (called *Quakers*) Also the manner of their Imprisoning of *George Fox* the younger, whom they, with *Robert Grassingham*, accused to the *Parliament*. And also the manner of the *Parliament's* Proceedings against them.

IN the Year 1656, it was so ordered of the Lord that there came unto the Town of *HARWICH* some of the People called *Quakers*, and one of them spoke a few words to the People as they were coming from the *Steeple-house*; and so they passed into an *Inn*; but the then *MAYOR* hearing thereof sent unto them, commanding that they should depart the Town, which they had not freedom in the Lord presently to do, but after a short space they went out. And it being upon them to return again, they did so and lodged at that *Inn* all night, and the next day they peaceably passed away; so not long after, the Woman that kept the *Inn*, was commanded to come before the *Magistrates* of the Town, who appeared to be offended with her for lodging of those People, and made her to promise them, that she would lodge no more

Such Persons, by threatning to take away her *Licence*, if she did; so great was their envy at the appearance of the Truth in that Town: But it pleased the Lord, that shortly after, some of the Inhabitants thereof were convinced of the Truth; and so a way was made for Meetings there, and several received the Truth in the love of it, in and about that Town; so that they could not for Conscience sake pay to the repairing of the *Steeple-house* any longer; and therefore had not freedom to Bury their dead in the ground belonging thereunto; but they joyned together, and bought a parcel of ground to Bury their dead in (*as did Abraham, the Father of the Faithful.*) So in the Year, 1659. was so ordered of the Lord, that one who lived a little out of that Town died, and several People were accompanying the dead Body to bury it in the place purchased for that end; but one of the *Magistrates* hearing of it, sent the *Constables* with a Guard, commanding them not to suffer the dead Body to be laid in that place (*though the Grave was made*) and by the command of that *Magistrate*, the dead Body was taken away by force, and buried in the *Steeple-house Yard*. Also in the eleventh Month of the same Year, there passed another Friend near the same Town, and several Friends came along with the dead Body, to have buried it in the place afore-mentioned, a Grave also being made; but *Miles Hubbard*, the then *MAYOR*, and the other *Rulers*, would not suffer the dead Body to be laid therein, but caused it to be taken away by force, and so they carried it and set it by the Sea-side, where it lay above ground part of two dayes and one night, and then it was covered over with small stones; by whom I know not: Of these things a Record is set by Friends in *Harwich*.

Also in the 3d Month, in the Year 1660, I being,

in *Essex*, in the work and service of the Lord, where-
unto he hath called me by his *mighty Power*; and there-
in sent me forth, to publish his *Everlasting Truth*,
which he is *spreading abroad* in this the day of his *Power*,
by which he is gathering those that *breath* and *thirst*
after his *Righteousness*, out of the dark *Wayes* and *Wor-*
ships of this *World*, into the true and living *Way* and
Worship, which *Christ Jesus*, the true *Light*, in the dayes
of his flesh spoke of; which is in the *Spirit* and in the
Truth: I say, as I was labouring in the *Work* of the
Gospel in that *County*, I had much drawings in the *Spi-*
rit of Truth, to appoint a Meeting in the Town of *Haver-*
wich; and that such there about who had desires to
hear the *Truth of God* declared, might have notice given
them, that in the *Will of the Lord* I purposed to be
there on the 13th day of the Month aforesaid, it being
the first day of the *Week*; so notice was given
the Meeting some dayes before; and upon the first day
in the *Morning*, there were about forty peaceable *Peo-*
ple, (as *Men, Women, and Children*) coming in a *Boat*
over a *River* which runs by the Town, unto the *Meeting*
ing; but the *Magistrates* of the Town hearing thereof
sent some *Officers* to the water-side to hinder them
from coming on shore (who were peaceably come to
on the Lord, and to hear the *Truth* declared) so the
Officers, with a great number of *rude People*, did hind-
der those peaceable *People* from coming on shore, and so
forced them back again; also the same *Morning* *Magis-*
ter Grassingham sent two of his *Servants* with a *Boat*
have fetch'd over some of our *Friends* to the *Meeting*
but the *Officers* would not suffer them to go over, he of-
charged them in the *King's Name* to come back, and
carried them before the *Magistrates*; who commanded
that they should forthwith be set in the *Stocks*, where
they were so; and there were kept for some hours.

And thus the *Magistrates* of that Town encouraged the rude People against *Us*, by their unjust proceedings : Now it is usual with the *Magistrates* of that Town, to suffer such as come to their *Steeple-house-worship*, to come or go over the Water upon the first Day of the *Week*.

And about a Month before, on the first Day of the *Week*, the *MAYOR* being informed that some of our Friends were coming over, he with some other *Officers* of the Town, went down to the Water-side, Spitting bent against the *Innocent*; but when the Boat came near the shore, it appeared that they were other People, who were going about their occasions; and when they gave notice to the *Mayor*, they said unto him, *We made bold to come over*; he answered them,----*It was well enough, I thought (said he) you had been QUAKERS*,----and thus did he manifest his partiality in the sight of many of that Town; so notwithstanding the *Rulers cruelty*, he perswading about forty of our Friends to be forced back, a Boat setting two in the *Stocks*, as afore-mentioned; we Men that were in the Town peaceably assembled ourselves together in the Fear of the Lord, to wait upon him; and for the near about the space of two hours I had liberty to preach the Gospel to the People, being filled with the power of the Lord; but within a short time after the time afore-mentioned, there came a great company of Sea-men, with others of the Town, and the house being long filled before with peaceable People, these rude ones could not easily get in; but when they saw that they could not get well to me, because of the press of People, some of them then cursed me bitterly, bidding that I should call the Pox and Plague upon me; others crying out---*Hang him Rogue, hang him*; ----and another man, inspiringly said,----*Let us get a Halter (which is a rope) and therewith pull down the House upon the*

Rogues; ---others cryed out, ---*The King is coming now, who will hang or banish you all, ---* (it being a little before his coming.) Now when I heard and saw this great *ungodliness*, the Spirit of the Lord came mightily upon me, and I was filled with his *unresistable Power*, in which I was made to utter these words, saying, *We, we unto the Rulers and Teachers of this Nation, who suffer such ungodliness as this, and do not seek to suppress it.* Then went some of the multitude and accused me to the *Magistrates*, who presently came and commanded the *Chief Constable* (and some others) to fetch me out, who forthwith pressed in, and in the *King's Name* commanded me to go with him; and so he brought me out of the House into the Street, where the *Ruler* stood among the *rude multitude*; then he that was *MAYOR* said hastily, ---*Which is he, which is he?* ---some answered, ---*This is he,* --- (pointing towards me) then said the *MAYOR* to the *Constable*, ---*Take him and put him into Prison;* ---then said to him, If I have done any thing worthy of death or bonds, I shall not refuse either, but I desire Thee shew me what Law I have transgressed (if thou be able) which thou oughtest to do before thou sendest me to Prison, that I may know for what thou sendest me there; he said, *I should know that afterward*; but he would neither let me know my *Accusers*, nor could he shew me any Law I had broken; neither would he tell me for what cause he sent me to Prison, nor did he at all examine me, but commanded the *Constables* to take me away; so I was forthwith haled to Prison, without *Mittimus*.

And *Robert Grassingham*, whose outward being was at *Harwich*, being at the Meeting out of which I was haled, he innocently in tender love went along with me to Prison; and as he went in the street, he saw

the rude multitude thronging me, said to the Constables: I ought to see the Peace kept, and not to suffer the rude People to abuse the Prisoner (or words to this effect).

So some time after I was imprisoned, there was a *Mittimus* sent to the Goaler, signed by Miles Hubbard, Mayor, Anthony Woodward, and Daniel Smith; where- in I was falsely charged, with causing a Tumult in that Burrough, and disturbing the Peace thereof; and thus they sought to cover their Persecution, by false accusing of the innocent, whom the Lord acquits; but the rude, cursing, tumultuous, Peace-breaking People (whom they had set up and strengthened by their unlawful proceedings) had nothing done unto them, but were let go free; yet all this did not satisfie their persecuting Spirit, but they further proceeded in their cruelty, and accused both me and Robert Grassingham to the *PARLIAMENT*; Now as for R. G. I know nothing that they could pre- tend against him, except they were displeased with his coming with me to the Prison, as afore-mentioned; nor did they in the least charge him to his face with any thing; but the *MAYOR*, sometime before that, did lay hands unto him; in the hearing of several Friends; --- If I could but get you out of the Town, then could I deal well enough with the rest of the *QUAKERS*; --- but the Lord hath a Seed in that Town, which fears not the rage of man, though one of their Brethren, (through the cruelty and unlawful proceedings of those Rulers) be taken from them at present: So the *PARLIAMENT* upon the receiving of their false Informa- tion, issued forth an Order for the bringing up of R. G. and Me: A true Copy thereof, is as followeth.

Monday, May the 21th, 1660.

The House being informed, that two *QUAKERS*, is to say, George Fox, and Robert Grassingham,

have lately made a disturbance at Harwich, and that the said George Fox, who pretends to be a Preacher, did lately in his Preaching there, speak words, much reflecting on the Government and Ministry, to the near causing of a Mutiny, †, and is now committed by the Mayor and Magistrates there.

† As for the Government and Ministry of the Town of Harwich, their streets like Sodom, have shewn its effects: And the Angels and Lot might as justly have been charged with making a disturbance in Sodom, when the ungodly thronged Lot's Door, as R. G. and I in Harwich, as the sober Reader may see: Also, when I was in Prison there, I have seen out at the Window, many go staggering with Drunkenness in the street, and both in the day and in the night, they have come to the Gate and cursed me bitterly, and stammered out Oaths by reason of Drunkenness, and then cryed, --- God save KING CHARLES, --- saying, --- He would hang the Quakers, and the Anabaptists; and these have gone unpunished: But when sober People have come to the Gate to hear the Truth declared; then the Goalors Company hath thrown water upon, and the MAYOR hath come and commanded them to depart from the Window, and the Goalor hath come and shut it up, and threatened me

Ordered, That the said George Fox, and Robert Grassingham, be forthwith brought up in Custody, and that the Sheriff of the County of Essex do receive them, and give his assistance for the conveying of them up accordingly, and delivering them into the charge of the Sergeant at Arms attending this House.

Ordered, That the thanks of this House be given to the Mayor and Magistrates of Harwich, for their care in this business.

William Jessop, Clerk
the Commons House
Parliament.

So after they had kept ten nights in Harwich Prison, the Sheriff of Essex with several armed men came for me, with the Order afore-mentioned; a great company of men with

Halbur

Halbards fetched me out of the hole wherein I was put (which was not four Yards long, nor so broad as long) and these men would not suffer me to speak with the Mayor (though I much desired it) but they guarded me through the streets, and delivered me to the *SHERIFF* and his men, who were to bring me up to *LONDON*; so as we were coming upon the Road, we met with Robert Grassinghams, who was coming from London, towards Harwich, in pursuance of an Order which he had received from the Commissioners for the Admiralty and Navy, for the refitting of one of the King's Frigots, which then lay in that Port, whereof he was then Ship-wright; but notwithstanding R. W. shewed his Order to the Sheriff, yet he brought him back to London with me, and delivered us into the Custody of the Sergeant at Arms attending the House, who the same night committed us to Lambeth House, and gave Order (as the Goaler said) That but few of our Friends should be suffered to come at us; and when any were suffered, that then some should stand by and hear what was said; and if any Letter went from us, or came to us, that the Goaler or some of his Family should hear them; which was observed for some time: Also we were confined to our Chamber, for the space of six weeks and upward, and had not that Liberty allowed us to walk in the Yard, which all the other Prisoners had; and another time the Goaler said, that the Sergeant had given him an Order, --- That no person should come at me, no not so much as to bring me Food; but indeed the Goaler suffered my Food to be brought in; but as for others which came to visit me, they were kept back for some time: so near about three weeks after we were committed to Lambeth, we wrote to the *PARLIAMENT*, and sent the Writing enclosed in a few lines to the Speaker; but he doing nothing in the thing, we caused it

to be Printed, and several hundreds of the Papers were given to the *PARLIAMENT Men*: A true Copy is as followeth.

For the *HOUSE of COMMONS*,
Assembled in *PARLIAMENT*,
at *Westminster*.

Friends,

BY your Order touching us, Dated the 21st. of the Third Month, called May, we understand you have been falsely informed concerning us, by some who have falsely accused us; Therefore this is our just and reasonable request; that we, together with our Accusers, may face to face be brought before you; and if any thing can be justly proved against us worthy of Death, or Bonds, we shall not refuse either; But if there can be nothing justly proved against us, then ought our Accusers to be ashamed, and we to be acquitted.

Now we do believe it to be unjust and unreasonable, that a man should be halled out of a peaceable Meeting, as one of us was at Harwich in Essex, and sent to Prison without being Examined, or a Mittimus (only for declaring against the Cursing and the Wickedness of the Rude People, and against such as suffer such Ungodliness, and do not seek to suppress it) and there to be kept ten nights, and from thence to be transported unto this place; and that we both should be here confined to our Chambers, as we have been, for about three weeks last past; seeing nothing is proved against us, nor we yet brought to Examination; neither did your Order express any such Confinement: so these things

things are laid before you in plainness, that justice herein
may be done by you.

By us who are sufferers for Righteousness sake, and
we have and shall have Peace in our Suffering, and
in righting our selves thus, ~~though we were convin-~~
ced by the Law of God, or any just Law of our Na-
tion to the contrary.

Lambeth House, the 15th.
of the 4th. Month, cal-
led June, 1660.

Geo. Fox, the Younger.

Robert Grassingham.

A Copy hereof was delivered to the Speaker of the
House of Commons, inclosed in a Letter to himself, in
these words following ;

For the Speaker of the House of
Commons.

Friend,

WE desire thee to Communicate this inclosed to the
House of Commons, it being a few Innocent,
just and reasonable words to them ; though not in the Elo-
quent Language of Man's Wisdom, yet it is in the Truth,
which is Honourable.

We are friends to Righteousness and Truth,
and to all that are Found therein.

R. G. G. F.

And

And being informed that as yet nothing is done in Answer to those reasonable and just desires, which are above mentioned; It is therefore thought meet to have it Printed, that so each Member of Parliament, as well as Others in outward Authority, may be acquainted with our Innocency, who (with many others) unjustly suffer Bonds and other Cruelties.

This in tender Love, is a Warning and Visitation to you all, that in this your day of Tryal, you continue not Oppression upon the Righteous, nor Afflict the Meek, whom the Lord regards, lest you fall as those whom God cast out before you.

Yet notwithstanding all this, the *P-A-R-L-I-A-M-E-N-T* would do nothing in our business; Then some who desired that we, together with our Accusers, might be brought to a hearing, went to some of the Members, and desired that it might be moved in the House; but they would not: then a Reason was desired, Why not? Their Answer was, Because our Paper was not a Petition, nor directed with this Title (*To the Right Honourable the House of Commons, &c.*) and except we would Petition and give them that Title aforementioned, we might lie where we did if we would; and yet they confessed, that there was little of Fault charged against us, and that our Paper was Rational, and our Request therein Reasonable.

So because we have learned to speak truth in plainness to every man, and could not for Conscience sake give flattering Titles to any, lest our Maker should take us away; nor Petition any but him; therefore were we denied Justice, and are made a prey upon by those who seek honour one of another, and not that which cometh from God onely.

So after we had lain about fourteen weeks in *Lambeth Gate-House*, without being examined ; then one of the *Members* of *PARLIAMENT* moved our business in the House, whereupon an Order was made ; a true Copy whereof followeth ;

Thursday the 30th of *August*, 1660.

Ordered, That *George Fox* and *Robert Grassingham*, who by vertue of a former Order of this House, were taken into custody by the *Sergeant at Armes* attending this House, for some disturbance at *Haiwich*, be forthwith Released, and set at Liberty, upon Bail first given to Render themselves, when they shall be in that behalf Required.

William Jessop Clerk of the Commons House
of *PARLIAMENT*.

Then shortly after this Order was issued forth, the *Sergeant at Armes* sent his Clerk, to demand Fees, and Chamber-Rent of us ; then I asked him before several Witnesses, If we were detained onely for that ? he then said, He knew not but that we were Freed, and that we might go, if we would pay his Master, who had sent us to demand fifty pounds of us for Fees, besides Chamber-Rent ; for which the Chamberlain of the *Risfontold* said, That the *Sergeant* demanded ten shillings a week ; So we denied to uphold such wicked oppression, and could not for Conscience sake satisfie his covetous and unrighteous desire, but chose rather to suffer, than to come forth by yielding to such a horrid oppression ; yet were we willing to have given him to the full value all the things we made use of in the Chamber ; and being the highest room in a lofty Tower, and all the windowes open, it was not fit for men to Lodge in, for reason of the Wind and Rain beating in, until we had gotten them Glazed, without any charge to the

Sergeant

to be Printed, and several hundreds of the Papers were given to the *PARLIAMENT Men*: A true Copy is as followeth.

For the *HOUSE of COMMONS*,
Assembled in *PARLIAMENT*,
at *Westminster*.

Friends,

B*Y* your Order touching us, Dated the 21st. of the Third Month, called May, we understand you have been falsely informed concerning us, by some who have falsely accused us; Therefore this is our just and reasonable request; that we, together with our Accusers, may face to face be brought before you; and if any thing can be justly proved against us worthy of Death, or Bonds, we shall not refuse either; But if there can be nothing justly proved against us, then ought our Accusers to be ashamed, and we to be acquitted.

Now we do believe it to be unjust and unreasonable, that a man should be halled out of a peaceable Meeting, as one of us was at Harwich in Essex, and sent to Prison without being Examined, or a Mittimus (onely for declaring against the Cursing and the Wickedness of the Rude People, and against such as suffer such Ungodliness, and do not seek to suppress it) and there to be kept ten nights, and from thence to be transported unto this place; and that we both should be here confined to our Chambers, as we have been, for about three weeks last past; seeing nothing is proved against Us, nor we yet brought to Examination; neither did your Order express any such Confinement: so these things

things are laid before you in plainness, that justice herein may be done by you.

By us who are sufferers for Righteousness sake, and we have and shall have Peace in our Suffering, and in righting our selves thus, ~~though~~ we were convinced by the Law of God, or any just Law of our Nation to the contrary.

Lambeth House, the 15th.
of the 4th. Month, cal-
led June, 1660.

Geo. Fox, the Younger.

Robert Grassingham.

A Copy hereof was delivered to the Speaker of the House of Commons, inclosed in a Letter to himself, in these words following ;

For the Speaker of the House of
Commons.

Friend,

WE desire thee to Communicate this inclosed to the House of Commons, it being a few Innocent, just and reasonable words to them ; though not in the Eloquent Language of Man's Wisdom, yet it is in the Truth, which is Honourable.

We are friends to Righteousness and Truth,
and to all that are Found therein.

R. G. G. F.

And

And being informed that as yet nothing is done in Answer to those reasonable and just desires, which are above mentioned; It is therefore thought meet to have it Printed, that so each Member of Parliament, as well as Others in outward Authority, may be acquainted with our Innocency, who (with many others) unjustly suffer Bonds and other Cruelties.

This in tender Love, is a Warning and Visitation to you all, that in this your day of Tryal, you continue not Oppression upon the Righteous, nor Afflict the Meek, whom the Lord regards, lest you fall as those whom God cast out before you.

Yet notwithstanding all this, the *P-A-R-L-I-A-M-E-N-T* would do nothing in our business; Then some who desired that we, together with our Accusers, might be brought to a hearing, went to some of the Members, and desired that it might be moved in the House; but they would not: then a Reason was desired, Why not? Their Answer was; Because our Paper was not a Petition, nor directed with this Title (*To the Right Honourable the House of Commons, &c.*) and except we would Petition and give them that Title aforementioned, we might lie where we did if we would; and yet they confessed, that there was little of Fact charged against us, and that our Paper was Rational, and our Request therein Reasonable.

So because we have learned to speak truth in plainness to every man, and could not for Conscience sake give flattering Titles to any, lest our Maker should take us away; nor Petition any but him; therefore were we denied Justice, and are made a prey upon by those who seek honour one of another, and not that which cometh from God onely.

So after we had lain about fourteen weeks in *Lambeth Gate-House*, without being examined ; then one of the *Members of PARLIAMENT* moved our business in the House, whereupon an Order was made ; a true Copy whereof followeth ;

Thursday the 30th of *August*, 1660.

Ordered, That *George Fox* and *Robert Grassington*, who by vertue of a former Order of this House, were taken into custody by the *Sergeant at Armes* attending this House, for some disturbance at *Harwich*, be forthwith Released, and set at Liberty, upon Bail first given to Render themselves, when they shall be in that behalf Required.

William Jessop Clerk of the *Commons House of PARLIAMENT*.

Then shortly after this Order was issued forth, the *Sergeant at Armes* sent his Clerk, to demand Fees, and Chamber-Rent of us ; then I asked him before several Witnesses, If we were detained onely for that ? he then said, He knew not but that we were Freed, and that we might go, if we would pay his Master, who had sent him to demand fifty pounds of us for Fees, besides Chamber-Rent ; for which the Chamberlain of the Prison told us, That the *Sergeant* demanded ten shillings a week ; So we denied to uphold such wicked oppression, and could not for Conscience sake satisfie his covetous and unrighteous desire, but chose rather to suffer, than to come forth by yielding to such a horrid oppression ; yet we were willing to have given him to the full value of all the things we made use of in the Chamber ; and being the highest room in a lofty Tower, and all the windows open, it was not fit for men to Lodge in, for reason of the Wind and Rain beating in, until we had gotten them Glazed, without any charge to the

Sergeant

Sergeant ; and we had so little of his in our Chamber, that we offered this (to wit) that if two reasonable men would prize the things, we would pay him for them, and give him the things also ; or if he would not stand to that, then we would give him *two shillings and six pence a week*, for the time we had been there : We also told our Keepers, that if we denyed to give them any thing that they could recover by Law, the Law was open ; but they ought not, according to their own Law, to keep us upon that account, but to turn us out, and then take their course at Law ; And so we demanded our Liberty several times : but notwithstanding all this, the *Sergeant* detained us still.

And the day before the *PARLIAMENT* Adjourned, our Names in a List, with other Prisoners in his Custody, was given in to the Parliament, who notwithstanding their Act of Indemnity and Oblivion, and their former Order, for our being forthwith Released and set at Liberty ; they made another Order, That we should be Referred to the Kings Privy Council, to consider of us, and to give such Order touching us, as to our Liberty, or to continue under constraint, as they should find Consistent with the Publick Peace, and the mean time we are to remain in the *Sergeants* Custody. So by this Order we are still detained, and nothing is yet done by that Privy Council touching us.

Now let the Reader consider, how unreasonably and contrary to Law we have been used, who have been kept *seventeen Weeks* in this Prison, and never brought to any examination ; Besides the time that I was kept at Harwich.

Now if the *PARLIAMENT* had rightly weighed and considered the matter, when they Ordered thanks of the House to be given to the Mayor and Magistrates of Harwich, for their care in that business touching

truly, they might have found more cause to have reproved them for their folly, than to have given them thanks.

For if it had been true, that we had made some Disturbance at Harwich (as it is said in the Order for our Release) yet if the Magistrates of Harwich had rightly understood their duty, and if they had not been blinded with the mad zeal of Persecution, they might have seen that it belonged to their place to have ended the matter of a disturbance, and not to have troubled a Parliament with such a frivolous thing: But it is certain, that Persecutors in all Ages were blind. And what a thing is this! cannot three Justices of the Peace (so called) nor a Parliament determine in the matter of a Disturbance (if it had been so that we had made one, which we did not) but that such a thing as that, must be turned over to the Kings Privy Council to be considered? or is it because they would keep the Innocent in Prison, and are ashamed to bring them to an examination, having nothing justly to charge them withal? I leave this to be answered, by that of God in all who shall read this.

And seeing there have been many false Reports touching the cause of our Imprisonment, and also that some of our enemies have reported, that we may be set out of Prison if we will; it was upon me to publish the manner of our Imprisonment, and of our being kept, and by whom, that the truth of the matter may plainly be seen; which being truly considered, People may see that it is even now as it was in the Prophets dayes of old, For Judgement is now turned backward, and Justice standeth afar off; Truth is fallen in the Streets, and Equity cannot enter; yea, Mercy faileth, and he that departeth from Evil maketh himself a prey: and the Lord hath seen it, and it displeaseth

pleaseth him, because there is no true Judgement, Isa. 59. 14, 15. and as they did in the dyes of Amos, even so do this Generation; yea, They now turn Judgement into Wormwood, and leave off Righteousness in the Earth, they hate him that rebuketh in the Gate, and abhor him that speaketh uprightly; Therefore will the Lord break forth like fire, Amos 5.

Lambeth-House the 21st. of the
7th. Month, 1660.

G. F.

His FAITH touching Four PARTICULARS, Demon- strated.

- I. Concerning Jesus Christ the Saviour of the World.
- II. Concerning Justification.
- III. Concerning the Resurrection.
- IV. Concerning Everlasting Glory, and Eternal Misery.

Written for the satisfaction of some tender consciencious Persons, who had heard false Reports of Him, and others of his Judgement, touching the things above written.

First. **A**S concerning Jesus Christ, that was supposed to be Joseph the Carpenters Son, who

concerning the *Flesh* was *Crucified*, and put to *Death* at *Jerusalem*, between two *Thieves*, upon the *Cross* at *Mount Calvary*; I do believe he was the *Son of God*; and that that very *Body* that the *Souldiers* pierced, was the very *Body* that was prepared by the *Father* for *Christ* the true *Saviour* to come in, to do the *Will of the Father* that sent *Him*: And I do believe that by the *Grace of God* he tasted *Death* for every man, that as many as believe in (and obey) him, whose *Soul* was made an *Offering* for sin, might have *Eternal Life* through him, who gave his precious *Life* a *Ransom* for many.

Secondly, I do believe that no man can be *Justified* by the *Works of the Law*, nor by any *Work* of his own, but He or She that is *Justified* in the sight of *God*: it is freely by his *Grace*, through *Faith* in *Christ Jesus*, who creates such unto *Good Works*, which *God* hath ordained, that they that are justified should walk in.

Now *God* through his *Free Love* hath made Me a *Witness* of true *Justification*; And I testify in the *Lord*, That it is not my *Works* that *Justify* me; but it is the *LORD* alone, who worketh my *Works* in me, and for me, according to his own good pleasure; who loved me, before I loved him, and manifested his *Love* to me in the *Covenant of Light*; whereby he drew me after himself, and gave me strength to obey and follow him in the manifestation and drawings of his *Love*; which whilst I did reject, I was justly condemned of the *Lord*, and could not witness *Justification* in that *State*, although I sought it, and talked much of it, as many *Professors* now do: but *GOD*, who is rich in *Mercy* and *Grace*, shewed me how he had given me *Power* and *Ability* to receive his *Truth* in the *Love* of it, through which I am now *Saved* and *Justified*.

O

Thirdly,

Thirdly, Touching the Resurrection; It is a *Mystery*, which the *carnal mind* can never comprehend; but they that come to *Witness* a part in the first Resurrection, which is *Christ Jesus the Light of Life*; they in his *Light* may come to perceive the *Mystery* of the Resurrection; but if *Truth* can be received and understood, then it will appear and be manifested to such, that I do not deny the Resurrection: For I do verily believe, that the *hour* is coming, in which all that are in the *Graves*, shall hear the voice of the *Son of God*, and shall come forth; They that have done good, unto the Resurrection of Life, and they that have done evil, unto the Resurrection of *Condemnation*: But to fools that say, That this *Body of natural flesh and bones* shall be raised; I say, That *body which is sown*, is not that *Body* that shall be; but God giveth a *Body* as it pleaseth him, yet to every *Seed* its own *Body*: Now there is the *Seed of the Serpent*, and the *Seed of Christ*; and they that can discern the *Body of each Seed*, are not the *Fools* which are questioning, how the *dead* shall be raised, and with what *Bodies* they shall come? for they know all mankind will be found to be one of these *Seeds*, and that every *Seed* shall have its own *Body*.

Fourthly, Truly, if I did not believe that there was a *Glory* to come, more than what is here, surely although the good *Presence*, *Peace* and *Consolation* of God is in me, and his *Glory* rests richly upon me, yet I should think my self to be in a more miserable condition than very many: but for the *Glory* that is set before me, which *Christ [in me]* is the hope of, (which anchors and stayes my soul) I am content to endure the *Cross*, patiently to bear the affliction and sufferings of this present *Life*, not counting them worthy (though even

great) to be compared to that *Eternal Weight of Glory*, which I do believe shall be revealed and given unto me in the *World to come*.

And as I do stedfastly believe, That there is a *Glorious State* to be entered into after this *Life*, by all them that shall be found in the *Immortal Seed*, wherein they shall be swallowed up of *Life, Glory, and Immortality*; so I certainly believe, that there is a *Woful, Dreadful, Horrible State* to be entered into after this *Life*, by all them that shall be found in the *Seed of the Serpent*, wherein they shall be swallowed up of perpetual *Torment and Misery*, where the *Worm* dyeth not, but shall gnaw everlastingly, and the *Fire* goeth not out.

Westminster Pallace-yard
Gate-house, the 12th. of
the 1st. Month, 1661.

*A Prisoner for the Word of
God, yet a Free-man in the
Lord Jesus Christ; Glory
to him in the highest.*

George Fox, the Younger.

ENGLANDS

S A D

Estate and Condition lamented,

IN THIS

Just Complaint,

Taken up against the greatest part of her
Inhabitants, because of their great *Abominations*,
 and *Treacherous Dealings* both with
 God and Man; for which Cause the *Terrible*
 and *Righteous Judgements* of the Lord are
 coming upon them and the Land.

Wherein is also contained some PROHE-
 CIES and EXHORTATIONS.

O H England, England! The Abomination
 of the greatest part of thy *Inhabitants*, who
 can declare them! They have reached Hea-
 ven, so as they are come up before
 Lord, the Jealous God; and *Wo* unto that part of
Inhabitants, who have sinned out the Day of their

station, and have wholly slighted the Day of Gods
Patience, and long *Forbearance*, and would have none of
 his *Reproof*, but have altogether rejected the same, and
 have made a mock at *Sin*, and have sported themselves
 with their own *Deceivings* and *Lusts*, and have gone
 a Whoring from under the God of their *Lives*:
 Wherefore thus saith the Lord, the only God; *I will*
make such become a Disgrace and Reproach, and my An-
ger they shall not be able to Escape, because of their provo-
king Abominations, and Treacherous Dealings, both
with Me and Man.

Oh *England, England*! How have, and yet do, a
 great part of thy *Inhabitants* rush into *Idolatry*, and all
 manner of *Profaneness* and grievous *Abominations*,
 even as the *Horse*, and *Mighy*, rush into the *Battel*!
 How do they drink in *Iniquity*, even as the *Ox*, or
Parched Ground, drinketh in *Water*! Oh! What man-
 ner of *Lamentation* shall I make for thee, my *Native*
Country! Or, What manner of *Complaint* may I
 take up against a great part of thine *Inhabitants*, who
 have long sought, and yet seek thy *Ruine* and *Destru-*
ction! Verily, their *Actions* have declared them to be
 like the *Inhabitants* of *Sodom*; yea; their *sins* have
 rendered them to be as bad as those of *Comorah*. O
 they have *Vexed* the *Righteous Soul*; yea; and they
 have *grieved* the *Spirit* of the Lord from *Day* to *Day*,
 with their *Unjust Conversations*. They have multiplied
 their *Transgressions*, and heaped up their *Iniquities*, till
 they are become as the *Sand* on the *Sea-shore*, with-
 out *Number*. Oh! The Lord hath long striven with
 them; yea, he hath also long born their *Iniquities*; he
 would have gathered them to himself out of their *Ab-*
ominations; yea, he would oft have healed them, but
 they would not; but they have stiffened their *Necks*,
 and hardened their *Hearts* against the Lord and his

Counsel, day after day ; and have chosen their own *ways* and *works*, even to their *own hurt*, and would by no means be reclaimed ; for when the Lord hath re-
 proved them (by the Light of his Son in their own Consciences) and set their sins in order before their eyes, they have *stopped their Ears*, and *closed their Eyes*, and wilfully Rebelled against the Power of God, and trampled upon his Witness [*the Light in them*] as a thing of naught, counting it not worth the taking notice of. And when the Lord hath raised up *Prophets, Children and Servants*, and sent them out, commanding them to lift up their *Voices like Trumpets*, and to shew the People their *Transgressions*, and to Preach Repentance and Amendment of Life ; Yea, to warn and exhort them to turn from their Sins to God, and to lay before them their great Abominations, and to Prophecie what should come upon them, if they would not turn from the Evil of their Doings, Oh ! how have a great part of thy *Inhabitants Scorned*, and *Derided* these ! Yea, how have many of thine *Inhabitants Beaten, Whipt, Stockt, Stoned*, and *Imprisoned* some of these till *Death*, for bearing their Testimony for the Lord, against a crooked and perverse Generation, who hate such as speak uprightly, and abhor such as reprove Sin in the Gate ; that so it is even thus come to pass in thee, O *England*, That he that departeth from Iniquity, maketh himself a Prey to this Generation of Evil doers, whose hearts are set upon their Lusts, Idolatry, and grievous Abominations ; and the Lord hath beheld it, and it displeaseth him, because there is no true Judgement : for these Evil doers are all gone cut of the way ; yea, there is none of them that regard to do the thing that is Just and Good, any further than it may be advantageous to their own Corrupt Designs.

Oh *England England* ! How oft hath the Lord God smote thy Rulers, thy Mighty and Proud men ! how

oft hath he laid their Honour in the Dust ! Yea , how
 oft hath he *Overturnd* and *Confounded* thy *Mighty*
men, even thy *Men of War*, with thy *Princes*, *No-*
bles, and *Captains of Thousands, Hundreds, and Fif-*
ties ! O how oft hath he *Overturnd* thy *Governments*,
 and *Changed* thy *Governours* ! But how few of them
 have so *regarded* the *Out-goings* of the Lord in all these
 things , as they ought to have done ? And how few
 of them have rightly *Weighed* and *Considered* the Cau-
 ses for which the Lord hath brought or suffered so ma-
 ny *Changes* in the Land ? Or , have those who saw the
 Causes that provoked the Lord of Hosts thus to Act,
 laboured so to remove them as they ought to do , or
 might have done ? Nay, assuredly they have not , for
 the *Lusts* of this World, and the *Pride* of Life , hath
 blinded the minds of most ; and such who have seen
 what their Duty was, the *honour of this World*, and that
 cursed *Self-interest* , hath stopped and hindered most of
 them from doing those things which they saw they
 ought (and which they had opportunity also) to have
 done. Oh ! how have the *new Governours* , in almost
 every Change of late , cryed out of the *Tyranny* and
great Oppression of those whom they did Succeed ?
 And how have most of them *Vowed* unto God , *Decla-*
red to, and *Promised* the People, *That they would re-*
move the Burdens and Oppressions that the fore-go-
ing Rulers had Laid and Continued upon them : But
 alas ! very few of them have regarded their *Vows*,
Declarations, and Promises, either to God or Man ;
 but in *Treachery* and *Deceit* have they gone on, serving
 themselves and their own Lusts, and not the Lord, nor
 their Generation faithfully : For , although many of
 them have been very *large in Promises and Good words*,
 whereby they have long sought to Deceive the hearts
 (the People) yet it is but very *Little* that hath been

done for their *true Liberty* ; because that wicked Spirit, which seeketh to make it self great by the Ruine of others, hath *Ruled*, and doth yet *Rule*, in the hearts of many *Rulers* ; and this is of the Devourer and Destroyer, who cannot *forgive Enemies* , but cryes out of *Rebellion* and *Treason* , labouring to exasperate the Spirits of others, that so occasions may be gotten, if possible, against them , thereby to bring them under, and keep them in Bondage.

Oh **England, England!** Such is thy *Sad Estate* and *Condition*, that several of thy *Rulers* are, and have been, as *roaring Lyons*, even greedy to *Devour* ; and many of thy *Teachers* have been , and yet are , like *Troops of Robbers*, robbing and spoyling of many of thine *Inhabitants*. Oh ! How have most of thy *Priests* *Temporized*, and *Daubed* with every Power , as they have come up in the *many Changes* ! How have they encreased *Envy*, *Wars*, and *Destructions* amongst thy *Rulers* and *People* ! How have they *one time* *Cried up* , and *Prayed* for the *same Thing*, which at *another time* , they have *Cried down* , and *Prayed against* ! Oh ! Who shall ever believe them ? Their god is their *Belly* ; and who is it that many of them would not joyn unto , if thereby they might be upheld in *Pride*, *Idleness* and *Fulness* ? How oft would they *Change again*, and *again* ? And what *Idolatry* is there , that many of them would not run into for their *Bellies sake* ? Ah poor Nation ! Are they not yet striving to kindle a Flame within thy *Bowels* ? Hath not the Lord divided them ? And are they not labouring with all their might to *Divide* and *Rend* thy *Inhabitants* yet *more* and *more* ? Yea, surely, and it is just with the Lord to suffer it to be so ; because of the greatness of their *Abominations*, which are daily encreased.

Ah poor Land ! How art thou overspread with

fler

flers and Spoilers ! who like *Caterpillars* devour thy
Pleasant Fruit. Oh ! the *Whoredoms* and *Idolatries*
 that are daily committed and acted in thee ; Who can
 Declare them ! Oh ! thy *Chief City*, thy *Chief City*, that
Bloody City ! Can its *Abominations* be *Parallel'd* in
 the Earth ! Surely it hath exceeded *Sodom* in *Wicked-*
ness. The Lord is very *Angry* with a great part of its
 Inhabitants, and his *Vengeance* is nigh to come upon
 them. *Wo unto you Whoremongers*, *Drunkards*,
Gluttons, *Swearers*, *Cursers*, *Blasphemers*, *Chea-*
ters, and *Idolaters* ! *Wo unto you*, *Proud*, *Wanton*,
 and *Prophane*, *Vain Persons* ! *Wo unto you*, *Counte-*
banks, *Stage-Players*, *Beer-Waiters*, *Gamesters*,
 and all manner of *Abominable Workers*, and you that
 Build up *Towers*, *Scaffolds*, and *vain Heathenish Re-*
presentations, and *such like* ; and make and garnish
Images, to draw Peoples minds after *Idolatry*, and for
 your *curst Gain* and *Lusts*, in pretence of *Honouring*
your King. Oh ! How are People drawn into *Gazing*
 and *Wondring* after these *Abominations* ! It grieveth the
 Righteous Soul to behold such great *Wickedness* ! Oh !
 You *Wicked* and *abominable Workers*, and *Devourers* of
 the Creation ! The Lord God will meet with you in a
 time when ye are little aware of Him ; He'll *Stain your*
Pride, *Vain-Glory*, and *Idolatry*, and give you your Por-
 tion amongst *Devourers* (except you speedily Repent)
 And your *Abettors*, *Strengtheners*, and *Helpers forward* of
 such *Ungodliness* (that do it knowingly) and *Deligh-*
ters therein, The Lord will not acquit you, He'll smite
 you for these things, and that right soon. Oh ! Ye
Idolatrous People, Do you think that the Lord God of
Pity and *Patience*, suffered your King to hide himself
 from his Enemies in an *Oak*, for that end that ye might
 Devour his Creatures in making an *Idol of it* ? Is this
 the use you make of that which you say was God's Mer-
 cers

ey, towards you ? Is not this the way to turn those things, that might have been Mercies to you, into Plagues and Judgements ? Oh ! How do you daily provoke the Lord against *Your selves*, and your King ? Oh ! You *Wicked Workers*, How dare you make Representations of Destruction and Ruine ? How dare you make a Sport of such things ? Verily, your Provocations are great, wherewith you provoke the Just God ; And it will be Just with him to bring Ruine, Desolation, and Destruction upon you and your City ; Verily, great is the Judgement that is nigh you, and your sins draw it on you apace. Do you think that the Lord cast out Back-sliders, Hypocrites, and Unfaithful men, to set up and establish Idolaters and open Prophane Persons ? Nay surely : Therefore Tremble ye *Wicked Workers*, and Dole ye *Prophane Idolaters*, for the *Mighty and Terrible day of the Lord is near* to break out upon you. Thus saith the Lord God, I'll Scatter I'll Scatter, I'll Split, Divide, and Separate : I'll Break and Dash to pieces, and none shall be able to Gather, Bind up, or Joyn together : For mine Anger is kindled, and my Jealousie shall burn till I have devoured mine Enemeis, saith the Lord.

Therefore ye People of England (that yet live in wickedness) who have not wholly sinned out the day of your Visitation, To you I now speak ; You that feel the Lord yet striving with you ; O Return, Return speedily unto the Manifestation of his Spirit, where he strives with you, to shew you your abominations, and to draw and lead you out of the same ; O be not still Stiff-necked, but hearken to the Word of the Lord which sheweth you the thoughts and Intents of your Hearts, and hearken and be obedient to the Call thereof, that so by its Power you may Hasten out of *Babylon*, both Young and Old, Rich and Poor, High and Low

Low, Noble or Ignoble, Professor or Profane, who yet
 are there; For the Lord's Controversie is great with
 Babylon, her Merchants, and Inhabitants; and he will
 not much longer spare, but he will suddenly smite,
 and none shall be able to hinder his stroke; Yea, yea,
 he will wound, and none shall be able to heal; For the
 measure of her Iniquities, Idolatries, and Whoredoms
 are nigh full, and the Wine of her Fornications, hath
 caused the Fatts to overflow, and she is come up into
 remembrance before the Lord, the Just God, who will
 plague her and all her Merchants and Inhabitants ac-
 cording to their Abominations, whereby they have
 grievously provoked Him. Therefore, come out of
 her, whilst Mercy and Time it offered, lest you perish
 with her in her Judgements, which the Lord is Strongly
 and Swiftly bringing upon her.

Oh England, England! A day of Sorrow and Cala-
 mity is coming upon many of thy Inhabitants, I have
 long been sensible of it; even a day of such Breaking,
 confusion and Judgement, as hath not been for a long
 space; For thy People have wearied out the Lord with
 their Iniquities, and grieved his holy Spirit with their
 Abominations, dayes without number.

Oh England, England! The Lord hath a Precious
 day and Holy Seed in thee; Yea, He hath a Remnant, which
 hath Raised by his Power to, and for himself, which
 are exceeding precious in his sight; and these a great
 reburr of thine Inhabitants have shamefully entreated,
 and grievously Oppressed, and Persecuted; And they
 still have Patiently born the same, and have laboured in the
 Land of Innocency, and Spirit of Immanuel, to Inform
 young Rulers and People in the Things that are Just and
 Calm, and have shewn them the Ways which have,
 should do Displease the Lord, and have Exhorted and
 warned thy Inhabitants, Time after Time: But not-
 with-

withstanding their *Doctrine, Lives, and Conversations*, have manifested their *Innocency* and *Uprightness* of Heart before God and Man ; Yet have many of thy *Rulers, Priests, and People*, Oppressed them more and more ; Some *Spoiling their Goods*, others *Imprisoning their Bodies* in filthy *Holes* and *Dungeons*, till several of them have Sealed their Testimony for the Lord with their *Blood*, which cryeth for *Vengeance* in the Ears of the Almighty ; and the Lord hath heard the Cry thereof, and hath looked down and beheld the *Actings* of the sons of men, and he is near to Visit ; Yea, the Lord hath *beheld*, and doth *behold* the *Snares* that have been, and are laid for the *Innocent*, who have no other Helper but him alone ; and therefore they have Committed their Cause unto Him who shall bring it to pass : Yea, he hath taken Notice, how several of thy *Rulers* have combin'd together, and endeavoured to *Force* His *Babes* to Violate his Royal Law, and to Break his Command (who saith, *Swear not at all*) to Uphold and Obey theirs, which is Contrary to his ; Yea, He hath taken Notice of the *Cruel Sufferings*, and great *Temptations* of his People, who, many of them, are yet *Imprisoned*, and both their *Bodies* and *Estates* threatned to be Destroyed (by some evil men, if they will not break the Royal Law and Commandment of Christ, which he hath placed in their hearts to Obey and Do. Oh ! The Lord hath seen the *Partiality* and *Evil Intents* of several of the *Judges* and *Rulers* of this Land, who have had Power to let the *Innocent* go free, and yet keep many of his *Ministers* and *Servants* (many of which have outward *Estates*) Prisoners in many places ; although they have no more against them, than against those whom they have turned forth, which is nothing else but for their Obeying the Command of Christ in them, (who this day saith unto

People

People, Swear not at all, as he said to his Disciples formerly) and for *meeting together*, and *Speaking* and *Praying* in his Name, for the *Edifying, Comforting* and *Building up one another in their most holy Faith*. The Lord hath also taken notice, that when some of the Rulers might Relieve the Innocent, and let the Oppressed go free, they will not; and then to cover themselves, they will say, *They cannot act contrary to the Law*: But when a Ruler will act that which he hath no Law for, he can then plead a *Prerogative Royal* for that: and thus are the Innocent Lambs of Christ made a Prey upon.

Oh! the Oppressions of his People, and others, are great this day in thee, O Land; and the Crying of the Fatherless, the Widows and the Needy is come up before the Lord God of Compassion, who will thorowly plead the Cause of his People, and the Poor and Needy of the Land.

Oh England, England! I have oft heard and treasured up what the Lord hath said in me, concerning thy Inhabitants; but now must I declare it in the Appointed Season: Thus hath the Lord spoken in me for a long time, concerning thy Inhabitants, saying, *The People are too many, the People are too many; I will thin them, I will thin them*: [Mark] that is, *He will make them fewer*, for they cumber the Ground. And the Spirit of the Lord hath oft signified unto me, for a long time, *That an Over-flowing Scourge, yea, even an exceeding great and terrible Judgement is to come upon thee, O Land!* and that many in thee shall fall and be taken away in the Judgement; and the Spirit of the Lord signifieth unto me, that the time draweth nigh, and that the Decree of the Lord is so firm, that though some of the Lords Children and Prophets could appear as to stand in the Gap, yet should not that alter his

his *Decree*, onely in the Righteousness of the Lamb, which they shall be hid and saved from his Wrath, whatever may be done to any of their *Bodies* : but his fierce Wrath and Indignation shall be poured forth upon the Ungodly, and a great *Desolation* and *Destruction* shall there be ; for he will overturn and overturn , till he hath dis-throned and thrown down the *Man of Sin*, and exalted and established the Kingdom of his Dear Son over all the Kingdoms of the World ; and the Kingdom, and Dominion, and the Greatness of the Kingdom under the whole Heaven , shall be given to the Holy People, the Saints of the Most High, whose Kingdom is an Everlasting Kingdom ; and all Dominions shall serve, and obey him, who is King of Saints.

Behold, ye *Despisers*, and *Wonder* ! This is the Work, which the Lord will accomplish by his own Power. But though you will in no wise believe it ; but you shall feel, even both *Hypocrites* and *Prophane*, that the Lord is able to bring to pass the thing that is in his heart.

And you now think to set up and establish your *Idolatry*, and to live in *Prophaness* without controul ; and you who appear so hot against some of these things, and labour to stop and pull them down (mark) that you might set up and establish your own *Hypocritical* *Worship* in another dark dead Form ; I will frustrate you both, saith the Lord God, and you shall grind and war against one another, as the upper and nether *Millstone*. And I will pluck out from you, and preserve a holy Seed beyond expectation ; and I will be avenged on you for the which you have already bruised, or shall yet bruise. [mark] And I will hurry and hurl you round with mighty Streams ; for the Waters shall roar and swell. And after I have executed my vengeance upon the *Rebellious* and *Treacherous Dealers*, I will then bring forth

with the *Remnant* of my Holy Seed, which shall be preserved from their *Fury*, and they shall spread over all, in my Life, and Power, Knowledge and Wisdom, wherein they shall stand in Dominion; Yea, and they shall rule the Earth in *Mercy*, *Justice*, and true *Judgement*; and they shall *forgive* and *love* their *Enemies* (as they do at this day) and do the thing that is *just* and *right* unto all, without *respect* of *Persons*; yea, they shall seek the good of the whole Creation in the true *love* and *self-denial*; for the Spirit of *Love*, *Meekness*, *Healing* and *Restoring*, shall mightily fill their tender *bowels*, and my Blessings shall fill their *Dwellings*, and the Earth, for their sakes: These things will I accomplish by my own Power, and in my own *Power*, saith the Lord God.

But although these things, touching the holy *Remnant*, shall certainly be fulfilled in their Season? Yet before they be fully accomplished, great will be the *tribulations* of many of the *Righteous*, and there will be *great Judgements* executed in thee, O Land, by him who sometimes maketh a *fruitful Land* barren, because of *Wickedness* of them that dwell therein; and Just it be with Him to deal so with thee, because of *great wickedness* of the greatest part of thy *Inhabitants*, who are departed and separated from the *Spring* of *Mercy*, *Love*, *Compassion* and *Healing*, and are *labouring* to *Devour*, *Oppress*, and *Destroy* one another, throughout the whole Creation.

See Oh *England, England*! There is also a People in thee who are come to see the *Great Idolatry* and *Superstition*, which many are now striving to revive and *bring up* in thee; yea, there is a People in thee, which *see* and believe that the *Worship* which is now a *set-up*, with the *Vain Musick*, *Altars*, *Passes* in *brass*, and the foolish needful *Garments* of the *Priests*,

Priests, and such like *Popish stuff*, that these things are *Idolatry, Folly and Vanitie*, and but a *mocking of God*; and yet some of these People will run after this *Vain Worship*, for *self-ends, slavish-fear*, and to keep themselves in esteem with, or amongst those who plead for it: And others there are in thee, who instead of being sorrowful for such Abomination and Superstition, or reproving the Practices thereof in the solid, seasoned, savoury Life and holy Dread of the Lord God, they write and speak *scoffingly* of those things, even to the stirring up one of another into *Vain Laughter*, and so make a Sport of others *Idolatry*; and this grieveth the Spirit of the Lord also, and doth not convince, but exasperate and harden those that are zealous for their *blind Worship and Superstition*.

There are also a great number of *brittle, fiery, rash, unsatisfied People*, in thee, O Land, who are as *unstable as water*; and these rebelling against the *Light*, not knowing the way of it, because they abide not in the Path thereof, they are *restless, rowling, and raging* oft-time like the Sea; One time they will have a *Parliament*, and cry out, *They shall govern and heal them*; and when they have gotten them, in a short time they grow weary of them; And then another time, they will cry out for a *King*, and say, *He shall heal them, and make up the Breaches*: But these people are not long of one mind for they are much like the *Athenians*, who spent their time in little else but either to tell or to hear of some *New thing*: These People also are like mighty Tygers in thy Channels, O England, which one while run with *Violence*, driving all *unsettled, light, unfixed things* their way, and shortly after run with as much violence in the contrary way: Therefore in a miserable condition are those *Rulers* whose strength is in such a People!

until *Rulers* come to be settled, and fixed in Him who is the *Rock of Ages*, and singly to rule in, and for Him, whom the Winds and the Seas obey; who maketh the Waters to stand on heaps, and divideth them hither and thither, and altereth the natural course of *Tydes* as he pleaseth (as he hath done thine of late, to shew thee the Figure of the People) they can never be safe; neither will the People be still'd long together; but there will be *Swellings, Ragings, Overflowings, sore breakings, and Ruines*.

Oh! that the *foregoings Rulers* would have been perswaded to have Received him for their Teacher, who ruleth in the Kingdoms of Men, then should they not only have seen, what the Lord cast out others before them for, but they should have been taught how to have denied all those things which the Lord was angry with others for, and they should have received Power to have abstained from the same; but they would not obey the Lord, nor his Prophets, and therefore were they cast out also.

And therefore, Oh! that the *Rulers* that now are, could be perswaded (whilst they have their Day) by the Lord and his Servants, to receive the *Lord Jesus Christ*, to be their King and Teacher, and then they could not only see for *what cause* the Lord cast them out, and others in their Age, but they should be taught to deny and forsake all those things which God was angry with them, and others for; and they should receive Power to do those things, which they and others have left undone: But alas! How few are there that will *Hear, Regard, and Obey* the Prince of Life and his Followers, and therefore is Desolation coming like a mighty Flood, which none shall be able to stop.

Now all People, in what Sect or Opinion soever, whom there are any true *Breathings and Desires* after

the Lord, and the way of his Holiness, *Fear not*, neither be *Dismaid*, because of the *Rage* that you may yet see the waters of the Land in, and because of the *Confusion* and *Cruelty* of the People; But *stand still* in that *Life* which begetteth *Breathings* and *Thirstings* in you after the Lord, that you may come to see and feel his *Salvation*, and that you may be gathered into that *Patience*, *Meekness*, *Contentedness*, *Rest*, *Peace*, and *Satisfaction*, which many of the dear Lambs and Children of my Father are gathered into; wherein they lye down, and none can make them afraid, though *Bodies* and *Estates* be oppressed and abused. Oh *Stick not*, *Stick not* in your *Forms* without *Power*; neither *Flee* the *Cross* any longer; but wait in the *True Simplicity*, to feel God's hand of *Tender Love* which he teacheth forth to, and manifesteth in you, to lead and guide your minds into his *Pure Worship* which is in the *Spirit* and in the *Truth*. Oh People! This is the *Worship* that he will set up. He will *LORD* and *LAW-GIVER* in the *Consciences* of the People, and those that will not be content that *IMMANUEL* should *Reign* over them, he will *Slay* them with the *Sword* of the *Spirit*, the *Words* of his *Mouth*.

Oh! *Hearken*, *hearken* a little, and *stand* that you may hear the voice of the *True Shepherd* of your own hearts, who calleth for *Truth* in the *Inward Parts*; and he will discover what lodgeth *Within*, He will shew you the *Way* wherein you should walk and he will let you see what the *Cross* is unto, and will teach you when you are alone in your *Beds*, where-ever you are; if you will receive Him who giveth you *Life* and *Breath*, whose *gentle Reproofs* and *Instructions* are the *Way of Life*.

Therefore you in whom the *Breathings* and *D*

after the Lord are, Consult not with *Flesh* and *Blood*, neither reason against the *Cross*, but submit to every Appearance of God's *Power* in you, which appeareth to *Crucifie* the *Fleshly Birth* and *Nature*; which hath stood, and doth stand in *Rebellion* and *Enmity* against the *Pure* and *Precious Life*, and *Requirings* of the *Lamb of God*; that so that *Mind* which is at *enmity* against *God*, and that *Nature* in *you*, which is *Disobedient* to his *Commands* in *Spirit*, may come to be *crucified*; that so there may be a *Change* *Inwardly* felt and witnessed, by the working of the mighty *Power* of *Christ* in your *Inward Parts*; and then the *Desires* and *Yearnings* which are Begotten in *you* after *Righteousness*, they will be strengthened, and the *Teachings* of the *Almighty* will be truly known; and you believing the *Power*, you will receive *Power* to obey and *Life* whatsoever the Lord shall make known unto you by his *Spirit*, to be his *Will* and *Requirings*.

Oh People! Let the *Dread* of the Lord *Seize upon* your *Spirits*, in this the *Day* of his *Power*, wherein he *Tryeth*, *Sifteth* and *Winnoweth* the *Nations*; and let you *feel* that *Life* arise *within you*, which beareth *Testimony* against all *evil*, *within and without*; that so you may become more and more acquainted with the *Things*, *Drawings*, and *Leadings* thereof; that thereupon you may be drawn and led out of those things which have kept your *Souls* in the *Death*, and hindered you from enjoying the *Pure Peace* of *God*. And this know and consider, that all that come to witness their *Souls* redeemed out of *Death*, and brought to enjoy the *Peace* of *God*, they must Believe in the *Life* of the *Quick-Spirit*, which is the *Second Adam*, the Lord from *Heaven*, who for *Sin* condemneth *Sin* in the *Flesh*, and dwelleth in the *Inward Parts* of man, to work out *Sin* and *Transgression*, (which hath Separated from *God*) and

so to make clean the heart and inside of Male and Female.

Oh People ! This is the Work of Christ the Son of God, even to *make manifest* and *destroy* the Works of the Devil, and so to reconcile man unto God, by the Virtue of his *own Life*, which he gave a *Ransom* for many: And blessed are all those that believe in the *Life* of the Son of God, and *feel* and know it *manifested in the mortal flesh* ; for they shall witness the *Power* of it, make all things new, and so their Souls will come up to the hand of God, and his Peace will be Received and Enjoyed.

Oh People ! *Wait* to know, and *feel* this Work of Christ *within you* ; that so you may be made able to Stand in the Judgement, and to Endure the Tryal, and that you may be Hid from the Wrath of the Lamb, which is nigh to come upon the *Rebellious*. Oh ! Consider this ; Those that are his Followers, they conquer *thorow many Tribulations*, and their *overcoming* their Enemies is *by his Blood* ; not by a *talk* of it, but by the *Virtue and Power* of it, sprinkled in their Hearts, which washeth and maketh them White, Clean, and without Fault before God. O People ! my Bowels yearn towards you, whose *Desires* in a measure are after the Lord : O that you would Return with all your hearts unto Him, and obey the Voice of his *Power in you* ; then should you be made able to stand, and endure the fiery Tryal which is come and coming. Oh ! the Day *hastens* wherein the *Profession* that is not grounded in the *Life and Power* of the Lord *Jesus Christ* (whatever the shew of it is) it will be so shaken, that an utter Blasting and wiping shall come upon it ; and for that cause the *Professors* doth, and will yet suffer great Tryals to come, upon the *Professors*, and *Possessors* of his Name ;

to his *Children* [the *Possessors*] may be manifested unto all, and discerned from all that are but *Professors*, though never so fair and seemingly covered; For all Coverings, but what is of the Power and Spirit it self, shall be too Narrow; and all that are not Covered with the Spirit and Power of *Immanuel*, their Shame and Nakedness shall appear more and more. This is the Testimony which the Spirit and Word of Truth giveth; therefore, *He that hath an ear to hear, let him hear*, before the day of his Visitation be wholly past, and the things belonging to his Peace he hid from his eyes: For yet a little while and the Voice shall be, *He that is filthy, let him be filthy still*; For the Spirit of the Lord shall not always strive with Flesh, but his *Plagues and Indignation* shall be poured out upon such as will not be gathered in the Day of his *Patience, long Forbearance, and Free-love*; and He or She that loveth *Father, Mother, Husband, Wife, Children, House, or Land, Liberty, Honour, or any Thing* more than the *Life* of the *Soul*, shall be counted not worthy of him, and plainly manifested so to be. *Read this who can; and he that receive it, let him: For the Time draweth nigh, that these Sayings must be fulfilled.*

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of the Second
Month, 1661.

GEORGE FOX,
the Younger.

SEVERAL
EPISTLES
To FRIENDS

Who are GATHERED into the
Light of Life.

A General EPISTLE and a tender Greeting, sent unto the Flock of Christ, who meet together to Worship the Father and the Son, the Spirit of Truth; to be read in the Fear and Wisdom of God amongst them.

DEAR and tenderly beloved Friends,
Children of the most High God, who have
felt and tasted of his eternal Word of Life,
have been acquainted with the workings
operations thereof, whereby you are begotten again
to a lively Hope, and are brought to know that
which you were alienated from, and that Covenant

Promise, which ye were strangers unto. Oh Friends!
 unto you is my *Love* in the *Lord Jesus Christ* exceeding
great, and for you do I oft pray to the *Father of Life*,
 that ye may be kept *stedfast* in that *Life*, which ye have
felt and tasted of, and that nothing may move you from
 that *hope and confidence*, which God hath begotten in you
 by the working of his *mighty Power* : Oh dear *Babes!*
 let the *Love* of our God break and melt you into the
tender Spirit of the *Lamb* ; and let the confide-
 ration of his *Mercy and Grace*, which to you he hath
 shewn, overcome you, and make you *sick of Love* : Oh
 how can I express his *Goodness*, for it is beyond utte-
 rance ! yea, his *loving kindness* to you-ward, hath been
 exceeding large, who in an *acceptable time* hath appeared
 and visited you with his *tender Love*, the *Light* of the
World ; and by his *unresistible Power* hath he caused
 you to feel the *Day spring* from on high, even the break-
 ing forth of *Light in your hearts and inward parts* ; yea,
 how did he do for you, who were as *Sheep* without a
shepherd, scattered upon the *Mountains*, in the clou-
 dy and dark day : Oh *Friends!* how did his *Love* reach
 unto you, when ye were *Enemies* unto him ? how plain-
 ly did he shew unto you the *evil* of your wayes, which
 separated you from his *presence* ? and how tenderly
 did he hold forth his hand of *Love*, to lead you out of
 that which had made you *miserable* ? and how did he
 give you *strength* to walk when ye were *lame*, and in-
 deed your hearts after that which he shewed unto you
 was *Good* ? and how did he manifest his *eternal Power*
 in his *Righteous Judgement* in you, against the body of *sin* ?
 how did he beget and quicken a *Righteous Seed* in
 you, which cannot live but in his *presence* ? and how
 wisely hath he opened the *eye* of your understandings
 to the *eternal Spirit*, that ye are brought to see the *false*
 and *Worships* of the *World*, wherein ye were once

intangled ? and he hath also given you to see the *Way* to himself, and the *Worship* which he regards, in the *Spirit of Truth* ; wherein you are come to know that which only can give *satisfaction*, and make you *eternally free*. Oh let the *unexpressible Love* of the *Father* never be forgotten by you, my dear *Friends* ! but all keep so, and dwell in, that *Eternal Immortal Power* of an *endless Life*, which ye have felt and tasted of ; and let your minds be kept to the *workings* and *operations* of the same, that so none of you may be daunted by the enemy with in or without ; but all wait in the *Eternal Light*, the *Foundation* of *God*, which can never be *shaken*, that your minds may be *girded up*, and you kept upon your *watch*, and your *ear* kept open to the *Lord*, that so when he *calls*, ye may *answer* ; and when he *teaches*, ye may *obey* and *obey* ; that so your *Souls* may *live* ; and that ye may see his *Eternal Will* in all conditions, and be *contented* therewithal ; then will you feel the *peace* which none can *take away*. And *Friends*, give all diligence to obey the *Word* of *Wisdom*, that ye may be known to be his *Children*, and that ye may feel and witness your *growth* into the nature of the *Immortal Seed*, whose *Kingdom* is not of this *World* ; that so your *Redemption* from the earth, and all *earthly things*, you may know through the blood of the *unspotted Lamb* of *God*, which blood, is the *Life* which he gave a *Ransom* for many, which *Life* is manifested in your *mortal bodies*, that through *Faith* in it ye may be *saved*.

And know this my *Friends*, henceforth you are your own, for you are *bought* with a *price*, and you are called with an *holy calling*, that you might glorify the *Lord* in your *Bodies* and *Spirits*, which are the *Lord's*. Oh my *Friends* ! let not your *delight* be placed in the *things* of this *World*, for then will you be *intangled* ; but wait in the feeling of the *pure Power* of the *Lord*.

that ye may be *kept* and *preserved* thereby ; that so ye
 that *marry* , may be as if *you married not* ; and that ye
 that *have of this World* , as if ye *possessed not* ; and that ye
 may be kept in the *living Wisdom* of God , in the or-
 dering of *all things* that are given unto you , that so the
Glory of God , and the *honour of his Eternal Truth* may
 be minded in *all things* ; and that your *minds and hearts*
 may be drawn out of *all created things* , and ye kept
single and chaste unto the Lord , that so , if it were his
Will , ye should be separated either from *Wife* , or *Hu-*
band (outwardly) or *Children* , or *Houses* , or *Lands* , or
 any *outward thing* , for his Name sake , that ye may be
 kept in *that temper and frame of mind and Spirit* , that
 ye may *resign up all freely* without *murmuring* , that so
 ye may be known to be *followers of the Lamb* , whither-
 soever he goeth : for my *Babes* , it is given unto you ,
 as well to *suffer for his Names sake* , as to *believe* ; and
 hereby shall the *World know* that ye are *redeemed from*
 the earth , if ye in *patience and innocency* give up to the
Will of God in all things : Therefore dear *hearts* , wait
 in the *Power and Life* of God , that ye may *feel your*
strength , and *courage* , and *boldness* for the Lord increa-
 sed , that when you are *tryed* , ye may stand in that *Spirit*
 of *Life and Meekness* , which will give you *Eternal*
Peace in all your *Sufferings and Tryals* : for the Lord
 will try you , that ye may see , and know him alone to be
 your *strength* , and that the world may know , that ye are
 a *People saved by the Almighty God* ; And this know ,
 that ye that are *faithful* , shall not to be *proved beyond*
 your *strength* , for the Lord will be *with you* in all your
Tryals ; and the more that you are *persecuted* for his
Name , the *greater* shall his *Power* be felt in you ; and
 the more your *Enemies afflict you* , the *greater* shall be
 your *joy* , and this shall *torment your Enemies* . So *Friends* ,
 let *patience* have its perfect work , that ye may be *perfect*
 and

and *emire*, wanting nothing: for the Lord will make up his *Jewels*, and he will take away all the *dröfs*, and nothing shall remain but that which will abide the *Tryal* in the fire; for the Lord hath been loaded with the *sacrifices* of many, who have *professed* his Name, but have not been *subject* to the *leadings* of his Spirit, but have *grieved* it from day to day; Therefore will the Lord God try all *Professions*, and the *chaff* shall be blown away, and all *false coverings* shall be *stript off*, and men shall appear as they are; yea, the *chaff* which some time seemed to joyn to the *Wheat*, shall be driven to and fro, until the fire consume it, or until it mix it self with the *mire* where the *Swine* wallow; but God will have regard unto his *Seed*, which is *weighty*. And *Friends*, a day of *Calamity* will come upon them, who have *worshipped*, and do *worship*, an *unknown* God at a distance, and *pretend* the *Worship* of the true God; for they shall *call*, but their God shall *not answer*, and they shall *fret* themselves, and *fear* and *terror* shall *seize* upon them, and many shall *joyn* to, and *fall* under that, which they have *called* and *esteemed* *Babylonish*: But there is a *remnant* yet to be gathered, both from among the *Professors* and *Profane*; Therefore dear hearts, let your *circumspect walking* in the *Life* of *Righteousness*, reach the *Witness* of God in all *Consciences*, and let your *soberness* and *patience* *smite* your *Enemies*. And you that are *strong* in the Lord, and in the *Power* of his *Might*, are able to endure much: bear ye with the *weak*, and *encourage* and *strengthen* the *feeble*, and let your *tender love* and *care* be over such, as ye feel have true *breathings* after the Lord, though they have had *little* of a *knowledge* of the *Declaration* of *Truth*; and let your words *to*, and *before* them, and all men, be *seasoned* with *Grace*, that ye may *minister* unto the *Grace* in the *Hearers*.

And ye that are *weak*, and yet have a *true Love* begotten in you towards the Lord, all wait in the feeling of the Truth in your inward parts, that your minds may be wrought into *subjection* to the Lord, through the working of his *Eternal Power* in you; and when you are tempted, heed not the temptation, but heed the *Light* that makes manifest the temptation, and believe in the *Light*, and keep to it, and ye will feel the Lord's presence and strength breaking forth to deliver you, and to make a way for you to escape the temptation: and if at any time ye be overcome by the subtilty of the Devil, and then the *Light* arise in you, to make manifest the Transgression, and to judge you for it, then joyn to the *Light*, and love the Judgement, and Will not, but be still, until it works through, and breaks forth into Victory; and if ye see Iniquity abound, then take heed that your Love wax not cold; and if ye see some fall from the Truth, and turn back with the Dog to the Vomit, and with the Swine that was washed, to the wallowing again in the mire; and if ye see some for fear of Persecution start aside, or for the love of this World depart from the Faith, or turn from the holy Commandment, which was delivered unto them, upon any account whatsoever, let none of these things move or trouble you, for such things will come to pass; but blessed are they that are not offended with the *Light*, but suffer and endure all things unto the end, for they shall be saved. But this know Friends, that the Lord God will try you, and you must pass through Perils and Tryals, not only among the open prophane ones, but also among such as have known the Truth, and turn from it; yet know my friends, that God will not try you further than he will give you strength to endure the Tryal, if ye be faithful unto him. Therefore watch and be sober, and wait in the Life, that ye may have salt in your selves to savour with-

withal ; and be not *weary*, neither *faint* in your minds, nor let in *distrust*, but *hope* to the end, and be *confident* that God will appear and work *deliverance* for his *People* : but if it be his *Will* that ye must yet be further *tryed*, and that he will yet *suffer* the wicked to *flourish*, and *spread* forth themselves as a green *Bay-Tree*, and that ye must yet *bear* your *Testimony* for the Lord by *greater sufferings* : Oh *Friends* murmur not ! but *hold fast* your *integrity*, and know *certainly*, that whatsoever any *suffer* for the Lord, they shall not *lose their reward* : Therefore all *Friends*, be *valiant* and *strong*, and *bold* for the *Truth* upon earth ; and walk *humbly* with the Lord, and *wisely* before your *Enemies*, that so ye, by *doing the thing that is right* in the sight of God, may put to *silence* the *foolish* and *ignorant*, for this is the *Will* of God. And *Friends*, walk *patiently* towards all men, knowing that ye sometimes were *ignorant*, and *foolish*, and *disobedient* ; therefore let your *pitty* and *patience* towards them (that be *disobedient*) be known ; and wait that ye may be ready to *shew* them the thing that is *Good*, and to *instruct* them concerning the *way* of *Righteousness* ; or if you have not words given you, then let your *Conversation* Preach forth *Righteousness*, that so haply God may give some of them *Repentance*, and that ye may be made *instruments* for the bringing them unto the *acknowledgement* and *knowledge* of the *Truth* ; and live in the *Wisdom* and *Power* of God, that so your *Enemies* may have nothing against you *justly* ; but if they will *persecute* you for any thing appearing to a *good Conscience*, be not *dismaid* ; or if they *falsly accuse* you, and *falsly swear* against you, and so ye become reckoned among the *Transgressors* by them, be not *troubled*, but be *patient*, and keep to the *Witness* of God ; for thus the wicked served your *Master*, who gave his *back* to the *smiter*, and his *cheeks* unto the

that plucked off the Hair ; and the Servant is not greater than his Lord : So let nothing be too dear to be given up for the Lord ; and bow not to any thing , but to the Name of JESUS, whose Name is called the Word of God, by which we must overcome and break through all this ungodliness. Oh the Lord keep you faithful and patient in your Tryals, for much have we to pass through and to overcome, through the patience and long-suffering of the Lamb. So let none be exalted above their measures, nor cast down by letting in of fears, but all dwell in the living Nobility of the Immortal King of Righteousness, and keep in subjection to his Government, and meet together oft in his Name ; though the Sea and the Heathen Rage, and the People imagine vain things, and though the Kings of the Earth, and the Rulers rise up together, and take Counsel against the Lamb, and his followers ; and though the rude multitude may persecute you, and the Whore may drink some of your Blood, yet be not dismayed, neither fear ye at all, for in vain do they strive, for the Lamb shall get the victory : glory to him in the Highest.

And so Friends, keep your garments unspotted, ye who have washed them in the Blood of the Lamb, and be exceeding tender toward such Professors as have a tenderness in them towards God, in what Sect soever they be ; for poor Creatures, they are to be pitied, and the Way of Truth is to be shewn unto them ; and this day will bring some of them unto the Principle of God in themselves, and they must come unto that, before they can find a true stay to their minds ; and them that come not to that, and keep not to that, will wither as the grass upon the house top. Oh Friends ! I can even rejoice and be glad for joy, notwithstanding the rage and strength of my Enemies ; for I see the day that approacheth will be exceedingly good for Truth, and for Friends that dwell in it ;

it; for they that stand approved shall be made manifest, and the upright shall not lose, but gain, through all these things; and certainly, when our God hath tried us to the full, he will appear for us; and though our Enemies were as the sand of the Sea, and as strong as Gyants, yet shall they fall as untimely fruit, and our GOD shall consume and weaken them by the Majesty of his Power, and an exceeding desolation shall come upon the Earth, and a Besom of Destruction shall sweep away many.

Therefore dear Hearts, be stedfast in the Lord, and keep the Word of his Patience, and know, that not one hair of your Heads shall perish, nor any thing shall be done unto any of you, but what the Lord will be glorified by, and you shall receive a full and a sufficient reward for it, if ye continue faithful: So live in the Power and Seed of God, that ye may possess the Kingdom, the Eternal Peace, Joy and Righteousness, which stands in the Power: And love fervently, Oh Friends, let that abound more and more one towards another, and by this shall men also know, that ye are taught of Christ, if ye love one another; and wait that ye may feel the springs of Life in your selves, and feed upon that which proceeds from God, that ye may grow up in the Power and Life, and Wisdom of God, and therein be established: So the Almighty Power, Life, and Wisdom of God, keep and preserve you for ever, Amen. The Lord God Almighty keep you fresh and lively, meek, tender, and innocent, and fill you with every good word and work, which accompanieth Peace and Godliness. If any decree unrighteous Decrees, heed them not; for the Decree of God shall stand, which is, to establish Righteousness in the Earth; and in the Power of the Lord we shall break the bonds of the ungodly, and cast the cords from us: So the Spiritual Weapon war mistial,

stand in the Faith, and hold fast the Word of Truth, that through it you may feel and witness your Sanctification, and the Birth Immortal raised up over all, which is the Heir of the Kingdom without end: And assuredly God will do mighty things for his People, therefore be ye comforted and strengthened in the Lord, and dwell in and keep his Covenant, and answer his requirings in the Light of Life, and live in the retiredness, and in the Wisdom of God, that your Enemies may have no just occasion against you, and that ye may be preserved out of their snares; and if they Imprison you, and falsely accuse you, or spoil your Goods, or Persecute you any manner of wayes, keep in Patience, and freely forgive them, and suffer as Lambs in the true Innocency, that so your Peace with the Lord may be preserved in all conditions.

And Friends, let the Dread and Majesty of God fill you: And as concerning the changing of Times and Governments, let not that trouble any of you, for God hath mighty work and hand therein; and he will yet change again, until that come up which must Reign; and in which shall Powers and Armies withstand the Lord, for his determined work shall come to pass; but what is now come up, it's just with the Lord that it should be so, and will be served by it: Therefore let none murmur, nor distrust God, for God will provoke many to zeal against Righteousness, and for Righteousness, through things which are suffered now to work for a season; yea, many whose zeal was even dead, shall revive again, and they shall see their back-slidings, and bewail them bitterly, and God shall thunder down from Heaven, and break in a mighty noise, and his Enemies shall be astonished, and the workers of Iniquity confounded, and all that have not on the Garment of Righteousness, shall be consumed at the mighty and strange work of the Lord, which

which shall be certainly brought to pass; but my Babes,
 look ye not out, but be still in the Light of the Lamb, and
 he shall fight for you: So the Almighty hand which must
 Break, and Split, and Divide your Enemies, and take a-
 way Peace from them, preserve and keep you whole, and
 in Unity, and in Peace with it self, and one with another.

Lameth-House,
 the 3d. day of
 the 4th. Month
 1660.

I am your Dear Friend and Brother in
 the Kingdom and Patience of Christ,
 who am a Prisoner for his Testimony,
 and keep his Word, and am made as
 Willing to suffer bonds, or to die for
 his Name, as to declare and publish
 it amongst men: Eternal living Prai-
 ses, and Hallelujahs over all, be unto
 him for evermore, Amen.

George Fox, the Younger.

A N E P I S T L E U N T O

All who love the Lord Jesus Christ in Sincerity, who are made partakers of the riches of his Grace, and meet together to wait upon him therein, to be read in their Meetings, in the Fear of the Lord.

DEAR *Friends*, whom the Eternal God hath *visited* with his own *Life* and *Power*, and thereby hath called you out of the *Darkness* of the *World*, into his *Marvellous Light*, and hath begotten and quickned a *Seed* in you, unto which pertaineth the *Promises* of *Life* and *Peace*, and so hath opened a *good understanding* in you, by the measure of his *Eternal Spirit*, and hath brought you in a *feeling*, and a *sensibleness*, and a *savour* of that which ministers and reacheth to (and refresheth) his own *Seed*. *Friends*, great is the *Love* of the Lord God unto you, and large is his *Eternal Riches*; let not his ever-*lasting Love* be forgotten by any of you, neither slight nor neglect his rich *Mercy*; but dear *Friends*, dwell in the full measure of his *Grace*, and hearken diligently to the *Voice* of the *Lamb*; so shall you be refreshed in the *living Presence* of the *Father*, and the *Fountain*

tain of *Life* shall be enlarged unto you, whereby the *Babe* of God shall be strengthened, and grow up in stature. And when you are met together to wait upon the Lord, Oh! feel his *living Gift* in your selves, and be obedient to the *motions* and *operations* thereof, that so the *Presence* and *Power* of the *Eternal God* may be felt and enjoyed in your *Meetings*, (and at other times) for the bringing down, and working out, of all that which is contrary to himself in you, and for the working you into the express *Image* of his own *Glory*, and for the bringing you into the perfect *Obedience* of his own *Life* and *Power*, that the *Nature* of the *Lamb* (which takes away the sins) ye may all grow into, that so the *Patience* of Christ may be felt and witnessed in you all, and that it may have its perfect *Work* in you, that therein you may possess your *Souls*; then shall the Lord enlarge your *understandings*, and ye shall grow into the meek *quickening Spirit*, wherein your *savour* and *discerning* shall be increased, and ye shall feel the gentle leadings of the *invisible Life*, whereby *satisfaction* and *refreshment* shall be received unto the *Seed Immortal*.

So dear hearts, let the living *Measure* of the *Eternal Father* of *Life*, and *Power*, and *Wisdom*, be your continual *Stay* and *Habitation*; that so, if any shall come among you, that are out of the true *savour* and *feeling* of the *Life* in themselves, and shall act or speak anything among you that is out of the *Life*, that ye may not be drawn out of the *savour* and *feeling* thereby, but wait ye singly in the *innocent*, *patient*, *long-suffering Spirit* of Christ, and that will preserve you of the *fretting*, and *murmuring*, and *thoughts*, and *reasoning*, and out of the *enmity*, and it will keep you settled and quiet, and in *Unity* with God, and with those who abide in his *Life*; and this will reach the *Wicked* in them, who are turned from it, into the *rambling*.

littled state; and if ye feel the Seed burdened, then
 sit in the true *Patience*, in the fervent Love to the
Truth, and then the *Lord's Counsel* you will know, and
 his *Wisdom* you will receive, and his *Power* you will feel;
 whereby (as you are obedient thereto) the burden will
 be removed, and the evil will be judged, (that caused the
 burden) and the Seed will be refreshed, and the *Unity* of
 the Faith will be known, and the weak there will be pre-
 served, and so the *Peace* will be witnessed, and the *Truth*
 will be adorned, and its *Enemies* shall be ashamed.

Oh my Friends, dear is the everlasting unchangeable
 Truth of God unto me, which he hath made known in
 and among us in this his Day; and dear and precious are
 ye unto me who abide in it, for therein is no *Schisms*,
 nor *Parties*, nor *Rents*, nor *Envy*; for who goes into
 those, first goes from the simplicity of the naked Truth,
 which (they that abide in it) the *Patience*, and *For-*
bearance, and *Unity* is felt by them; and such as go out
 of it, must feel the *Judgement*; but all who abide in the
 Truth, shall not come into *Condemnation*.

So the LORD GOD Almighty of Heaven and
 Earth, preserve and keep you all in *Patience*, in *Inno-*
cence, in *Uprightness*, and in *Obedience*, unto the living
 measure of his Power manifested in you. Amen.

Now Friends, that which ministrerth unto the Seed In-
 tellectual, know that *Ministration* in your selves, for that is
 the stable, and that is durable, and fadeth not away; and
 hence the exercise of your minds be in that which is li-
 ving of God, when you are met together (and at other
 times) that so ye may be kept out of that which comes
 to an end, in the feeling of the Power of an endless
 Spirit; that so the Seed of Life may be raised up in you all,
 and ye established in it, to live in it for ever; in which
 the end of words is witnessed. Oh Friends, there
 can be no other Truth, or Power, or Saviour, Preach-

ed unto you, that you are to mind, than *that* ye have already heard and felt, but the same you are to wait and feel an enlargement in; Therefore be *valiant* for the Lord, and prize the worth of his *unchangeable Truth* and watch and be diligent, that his *Spirit of Life and Power* may quicken you, and that his *Virtue and Nourishment* may be felt and lived in, whereby *Fruits of Eternal Righteousness and Praises* over all, may be given unto him, and that ye may be preserved *fervent* unto your *first Love* in him, whose *Eternal Day* is dawned (and broke forth) of *Salvation, of Life, of Power, of Immortality; Glory, Eternal Praises* everlastingly be rendered unto Him, from the *meek, lowly, quiet, peaceable Spirit*, which is risen, and arising in his *Babes and tender Plants*, whereby he *stays, and settles, and satisfies* them, even in the day of *Trial*, and in the day of *Prosperity*.

I am your Dear and tender Friend and Brother in the Power of God, in which I labour, for the gathering of the Seed, for the bringing into, and keeping in the Unity of the Spirit, which is the bond of Peace.

George Fox, the younger.

TO THE
 Called of God,
 Who Believe in the Light of the
 L A M B,
 To be read in their Assemblies in the
 Pure Dread of the Lord.

O Ear *Children* and *People* of the Eternal God,
 who have known the *working* of his *Mighty*
Power, and have been exercised in the
Operations of his *Eternal Spirit*, whereby he
 hath begotten your *minds* out of the world in a great
measure, and hath brought you into a *feeling* of his
eternal Presence, which filleth Heaven and Earth,
 wherein is the *Joy* unspeakable unto *them* that are re-
 lated to God by the Lord *Jesus Christ*, the *Immortal*
Life. Friends, *you* unto me are exceeding *precious*,
 my *Desires* and *Breathings* to the Lord for you are
 exceeding *strong*, that ye may be *preserved* in the *sence*
feeling of the *Power* of an *endless life*, and that you
 be all kept in the *true Faith* and *obedience* of the
 Lord, which *lives* for ever; all minding to *answer* its
callings in every particular, and waiting to *feel* its

Springings arising in you, whereby you may feel it
 quickning you up to God, that so your *Faith*, and *Trust*,
 and *Confidence* may onely stand in him, who is able to
 deliver: For Friends, this know, the Lord will assuredly
 try you to the uttermost, and you must come through the
 fire which will consume your enemies: Therefore dear
 Babes be stedfast in the Lord according as he hath made
 manifest himself unto you, and wait and watch in that
 measure of his *Life in you*, which onely is able to keep
 your minds and hearts out of the Earth, and the things
 thereof, and as ye singly wait upon the Lord, you will
 feel the growth of that *Birth in you*, which is not of this
 world, which can endure the fire; Oh my Friends, wait
 to feel your growth and translation into this Birth
 which doth the will of the Father naturally; this is the
 Seed unto which the Promises are; this is the Element,
 which obtains, and cannot be deceived; this is the Head
 of the Kingdom without end; this will God crown with
 Victory, when the measure of its Sufferings is fulfilled
 this Seed must work through all its Enemies; and will
 tread them under its feet; Oh! wait in the Eternal Power
 to feel and witness it in the particular, and be patient
 till God bring forth his Work outwardly; Look
 out, neither be dismayed at the strange transactions
 the times, but look to the Lord, who onely can save
 by what means he pleaseth, and let the Lord alone
 appear as he pleaseth; onely be you watchful, when
 when he appears, you may be ready for his appearance
 and watch in the Light which will give you clearly
 see his appearance, and what he requires of you; that
 living obedience unto him may be yielded. Oh Friends
 Take heed that the things of this World draw not
 any of your hearts: Remember it is them that are
 deemed from the Earth, that must reign in, and
 the Lamb upon the Earth: Take heed that your

stands not in *any thing*, or *things*, that is of this world ; for the *Tryal* will be *great* unto such : Dear *hearts* , I know that some of you have *suffered* the *losse* of much for his Name sake already ; O *faint* not , neither be *weary* , for all your *Sufferings* are known unto the Lord ; and he will not *alwayes* so *try* you , but he will sufficiently *recompence* you , if ye abide to the end : Therefore *watch* unto *Prayer* , and *Pray* in the *Spirit* , as it *moves* you thereunto , that you may be *kept* through *faith* unto the end of the *Tryal* , that you may be *prepared* and *made fit* for the *deliverance* , which must come by an *outstretched Arm* ; and when you are *tried* deeply , whether in *Prisons* or otherwise , (O *Friends*) *murmur* not , but feel the *Lord's strength* to support you , that you may not *bow* to the *Enemy* , in *any wise* , whose *day* is but *Element* , and therefore he is *wrath* and *rages* ; for such as *Heed* to *any thing* , but the *Name* of our *King* , verily will their *torment* and *perplexity* will be exceeding *miserable* , when the *Lord* shall *deliver* his *Chosen* , who kept their *Integrity* , and loved not their *estates* , nor *lives* , but gave *Power* all for his *Name sake* : Therefore dear *Friends* , *hearken* you to the *Voice* of the *Lord* , and keep you to the *soundings* of his *Eternal Spirit* , and let his *Dread* fill *our hearts* .

And you that feel but little *Sufferings* and *Tryals* , *Heed* of a wrong *security* , and of a *false ease* and *liberty* , lest the *Day* of the *Lord* come upon you at *unawares* , and a *violent storm* unlookt for ; and you are in deep *Sufferings* and *Tryals* , be not you *cast* down , but know that the *Tryal* of your *Faith* is exceeding *precious* , and if you keep your minds *stayed* upon the *Lord* , then will you *learn much* in such a time , and you will feel the *presence* of *God* , and the *virtue* of his *Word* , inwardly *refreshing* you ; and you will feel the *power* of his *Majesty* giving you *Authority* suitable to

the Condition you are in. So as all Friends are kept in that which gives you the *sence* and *feeling* of your conditions, that Principle of *Life* will work your minds and hearts into contentedness with the Will of God, which is your Sanctification; So let the bond of Peace be minded in all things, for it is comely amongst Brethren.

And now the God of *Life* and *endless Virtue* and *Power* watch over you, and minister unto every one of you, that which is *sutable* to your present conditions; and the Lord God Almighty preserve and keep you *Low, Humble, Meek, Tender, Innocent, Upright, Faithful* and *Valiant*, (out of the Snares of the Enemy) and give you *Peace* in all your Tryals; and let the *Patience* of his *Lamb* be increased in you, that you may stand *unmoveable* upon the *Rock of Ages*, and retain the *Life* which quickens in your understandings: And the Lord God open and keep open your discernings, that by no means the *subtily* may beguile the *simplicity* in this the day of Tryal. Eternal Father unto thee I commend all thy Flock, that thou, Father, may fill them with *Wisdom, Strength* and *Courage*, that to thy *Glory* they may be preserved in their several places and measures; to whom be *Dominion* and *Glory* everlasting for thy *endless riches*; for thou Lord art worthy to Reign over all. Even so come, Lord God, and take thy Kingdom.

I the Prisoner for the Lord salute you all, who love the appearance of Christ, in that Love which abides for ever.

Lambeth House the
14th of the 5th
Month, 1660.

GEORGE FOX,
the Younger.

1674

Surely it was thee, O Lord, that gave *bounds* unto
 the *Sea*, that the *floods* thereof could not *overwhelm*
thy Chosen; thou canst let forth the *winds* and suffer a
storm, and thou canst make a *calm* when thou *pleasest*;
 have thou the *Glory* of all, thou *King of Saints*, thou
Saviour of Israel, thou canst do whatsoever thou *pleasest*;
 therefore will we *trust* in thy *Name*, neither will we
 fear what *man* can do unto us, because thou wilt not
 forsake us, but thou wilt *plead our Cause* in the *fight*
 of our *adversaries*, and they shall know that thou
 art our *God*, who art able to *save* to the *uttermost*: O
 Lord our *Righteousness*, we will *praise thy Name*, for
 thy *Mercies* indure for ever; our *eyes*, O *God*, are unto
 thee, for we have no other *helper*; our *Faith*, O Lord,
 standeth in thee, who canst not forget thy *People*:
 Thou hast *revealed and brought up Jacob*, who *wrestleth*
 with thee, and *prevailt as a Prince*, therefore must the
Blessing come; O Lord the *Birth*, the *Birth* tryeth un-
 to thee, thine own *Elect*, which long hath been *Op-*
pressed; thou canst not *deny* thy self, therefore have
 we *Faith* and *Hope* which maketh not *ashamed*; O
 Lord, how *unsearchable* are thy *wayes*! Thou hast even
 amazed thy *People* with the *depth* of thy *Wisdom*; thou
 only wilt have the *Glory* of their *deliverance*, and
 therefore hast thou *suffered* these things to come to
 pass: O Lord, thou art *Righteous* in all thy *Judgements*,
 only *preserve* thy *People* (which thou hast gathered
 and wilt gather unto thy self) in the day of *Trial*,
 that so they may *sing* of thy *Power*, and *magnifie* thy
Name in the *Land* of the *Living*.

George Fox, the Younger.

The

*The Breathings of true Love from the Immortal
Seed, in the Prisoner for the Lord, unto his
People.*

DEAR Friends, Brethren and Sisters in the Light, called to be a People, loved of God the Father in the Lord Jesus Christ, Grace, Love and Peace be multiplied amongst you, through the abundant manifestation of the Spirit of Life, proceeding from the Father and the Son.

My Children, and beloved Friends, the God of all Truth hath appeared unto you in the Everlasting Covenant of Light and Life, visiting you in an acceptable Day, and Time; making known unto you his Eternal Truth, by the Revelation of his Mighty Power in your mortal Bodies; whereby he brought you indeed to feel and know the miserable Estate and Condition that ye were in; and he hath also given you to see him upon whom help is laid, and you have received him (who is the Salvation of God) through the drawings of his Mighty Power; and you are brought to know and believe, That Salvation is not to be had in another; yea, many of you have received the Covenant of God, and do indeed know that your sins are washed away in the blood thereof; for you have the witness in your selves, and the word of Reconciliation is felt and known in your hearts, whereby abundance of Peace and Joy unspeakable is witnessed, and the Kingdom is come, of which there is no end; and some of you are placed together therein, in Christ Jesus; and many others of you, the cal-

led

led of the Lord, are travelling thitherwards, through the Righteous Judgements of the Lord, in the *Spiritual Warfare*, and in the *Faith* and *Patience* of the Lamb.

Now my Friends, Be you *stedfast* in the *Truth* of God received; you have been a *suffering People* most of the time since the Lord hath brought you in any measure into the obedience of his Glorious Truth and Gospel, (*which is the Power of God*) and you have abode in his fear, and singly given up to his will; you have mightily been preserved, and you have felt the hand of a tender Father upholding you, and giving you Peace and content, when you have lost much of this world, and the honour and pleasures thereof for his Name sake: Oh Friends! He hath not been wanting unto you, he hath seen your sufferings, and hath looked upon your afflictions, and hath ministered strength proportionable thereunto, that you might not faint, nor be weary; Oh! let not his Mercies and Fatherly care and loving kindness be forgotten by any of you; but let them for ever be had in remembrance; so shall the reward be witnessed.

Now Friends, the Lord hath suffered a Cloud and a Mist as it were, to spread it self in these Nations, whereby an evil savour is gone forth, which by fire must be taken away, in which he will yet further try his People, that they may be as Gold, separated clearly from the dross, and that they may indeed be truly gathered and redeemed from the Earth, and all earthly things; and that they may wholly look unto him for deliverance, and know that he indeed is the alone refuge and hiding-place in the day of distress: Therefore let all, who know the Power of God, retire inward, and watch in the Light of the Lamb, that you may feel the movings of the Life in your own Vessels, and be kept

kept in obedience to its drawings and leadings, in this day of *Tryal, Temptation and Darknes*, which is spreading itself for a *Moment*, (mark that) lest any of you be scattered ; for the Enemies work is, and will be, to seek to draw you from your Strength and true Guide, which, where he attains it, great will be the sorrow and loss of such.

Therefore my dearly beloved Friends, who have tasted how good the *Lord* is, in the tender bowels of Christ I beseech you, be fervent in love to God, and one towards another ; and be watchful in the *Light*, and therein watch one over another, and strengthen, and comfort, and encourage, and build up one another in the work and service of the *Lord*: And if any (through the temptation of the Enemy) hath at any time spoken or done any wrong to another, even as God in Christ, *forgave you*, so freely *forgive ye one another* ; and be ye plain-hearted one to another, and be ye reconciled in that which destroys all *prejudice*, and purges out all *hard thoughts*, that so the *Unity* may be witnessed in that *Love*, which thinks no evil, and the one Head and Master over all submitted unto ; and let the gathering be unto him alone, that so the blessing may be multiplied in and amongst you, unto the Glory and Praise of him that gives the increase. And be diligent in *Meeting together* (whilst you may) in the Name and Power of the Lord, and be watchful in the measure of the Life of God, that you may feel your strength renewed and increased in the inward man : For Friends, this is a day which will try every one's strength ; therefore dwell in the Power, in which the true gathering is, that ye may not scatter abroad ; for he that gathers not, scatters abroad ; and he that goes from the drawings of the Power, gathers not. Now Friends, as ye keep in the drawings and springings of the *Invisible Life*, ye will

be knit together in *one Life*, and there will be no *striving* who shall be *greatest*; but every one will be serving the Lord in their *several places* and *measures*, and one another in *Love*; and as this is abode in, the *weak* in some things, and at sometimes, may *help the strong*, and the *stronger* in other things may *help the weak*: Oh *Friends!* be as *Children of one Father*, dwelling in *Innocency* and *Love* together, helping one another; Be ye indeed as *Members of one Body*, knowing that the nourishment to the *several Members* thereof comes from *one Head*; and considering that *every Member* hath not the same *Office*, yet of exceeding *Service*, as each *moves* and *acts* in true *Love* to the *Body*, and therefore ought to be born and owned in their respective places; and if any *Member* would *act* any thing, that might hurt the *Body*, or any part of it, either through being out of the sence what is of *Service* to the *Body*, or otherwise, then if another *Member* or *Members* be made sensible of the same, it, or they, are bound in *Love* to the *Body* to seek to *hinder* the same, and in *tender love* to *restore* the *erring Member*, that so the *Body* may be kept in *true Order*, and *every Member* seeking the good one of another. Oh *Friends!* consider how the *Members*, even of the *true natural Body*, serve one another in *Love*! how does one *cover* another! how does one *bear*, and *strain*, and *labour* for the good of each other, to help one another! and how much more ought these things to abound in the *Spiritual Body*, of which *Christ* is the *Head*?

And now, that which chiefly *lies upon me* at present to you, is this; That ye all, in the feeling of the *pure Love* and *Power of God*, may keep; and that where there hath been any *watching* for *advantage* by any (among us) against one another, or *strife of words*, or *prejudice*, or *striving* to lord it one over another, or *strangeness* one

one towards each other, that *these things* be utterly laid aside and resisted (for where these things, or any of them take place, they eat as doth a canker, and devour the Babe which should inherit the Promises, and receive the Blessing) and that in tender Bowels of Love ye receive and embrace one another; and that all whatsoever hath tended to the contrary in any, may die and be forgotten, as if it had never been; that so the Birth Immortal (which hath been quenched in some) may spring and grow in the Vertue of the Father, that its strong cries, both in the Male and in the Female, may pierce through the Clouds, and reach unto the Father of Life and Power, and wrestle with him, until the Blessing be given abundantly; yea until he make bare his Arm in the sight of his Enemies, that the Oppressor may cease, and the Land may be swept of evil doers, that so a way may be made for the further spreading of his everlasting Name and Truth, and for the exalting of the Kingdom of the Lord Jesus over all the Kingdoms of the World.

Ah Friends! the Unity, the Unity (in the Spirit) the Love, the Love (from a pure heart) is exceeding precious; the yearning of Bowels one toward each other (in the Lord) the Faith, the Patience, the Watching, and Breathing, and Groaning, and Sighing, and Praying, and Crying in the Spirit and Power of Immanuel, is able to astonish the Heathen, and to confound Armies, and Powers that withstand the Kingdom of the Lord Christ, and to cause Vengeance to come upon such as will not Repent and turn to the Lord, in the day of their Visitation, even in the day of God's long Patience and Forbearance, but set and bend themselves against the Lord and Anointed.

Now Friends, here is our strength, and these are the Weapons which we must war withal, against all this

godliness that is come, and coming up : Therefore every particular, hearken diligently unto the *Call of God* in the *inward parts*, and wait in the meek *Principle of Life*, that each may know and feel their own proper *Gift or Gifts, Weapon or Weapons*, and that every one may be kept sensible of the *Teachings* of the *Captain* of our *Salvation*, that so ye may be expert in *handling* and *using* of it, or them, to the glory of him, who hath called you to *War* against *Babylon*. And dear *Friends*, if any who love the *Truth*, be yet further *oppressed*, and their *Goods* spoiled by the *false Prophet* or *Beast*, as many will be ; Oh ! be ye *tender-hearted* towards such, and know that the *Earth* is the *Lord's*, and the *Fulness* thereof, and they that follow the *Lamb* are *redeemed* from the *Earth* : Therefore ye, who know the *Life*, dwell in it, that your *Redemption* from all *earthly things* may be witnessed, and that your *Bodies* and *Estates* may freely be given up to serve the *Lord*, and one another, whilst you are suffered to enjoy them. *Friends*, I know many of your *Bodies* and *Estates* have been, and yet are given up ; but these things I speak by way of *remembrance*, to stir up the *pure mind* in all, who breathe in the *Truth*, that *Love unfeigned* may be maintained and increased among you, that ye may be all as *Children* of one *Family*, dwelling together in *Unity* and *peace*, contented with the *Will* of the *Father* ; and be at all *discouraged* or *daunted*, because of the *strength*, and *malice*, and *cruelty* that is in the *Adversary*, but be *Rejoicing* and *Patient* in the *Faith*, and stand out of all *mortals*, in the *sence* of the *Invisible*, *Immortal Power* of *God* ; and in that, *meet* oft together, and *visit* one another [as often as you may] and be as *Lambs* amongst *Wolves* ; and the *LORD* our *God* shall appear for us, and *fight* against our *Enemies*, as he fought in the *dayes* of old against the *Enemies* of his *Seed* ; yea, he shall confound our

our *Enemies*, and bring them to *naught*, and bring *Liberty* to his People, when he hath tryed them to the full; be *Patient*, and doubt not, though the *Day* must be *hot*, yet it shall be but *short* for the *Elects* sake. Watch and look not out; *He that will save his Life shall lose it, but he that is willing to part with it, shall find it eternally*. So the *endless, eternal Father of Life, of Power, of Wisdom, of Peace, of Love, of Salvation*, gather, and knit, and unite you together, and preserve and keep you in the *melting Power and Love of the Lamb*, that ye may be as a *Garden of Spices*, that your *savour* may be pleasant unto the Lord, and unto all that breathe after him, in this the day of Tryal. *Amen*.

Ah my dear *Friends*! You have had a large and glorious Day allowed you, for the *begetting and gathering* of you into the *precious Faith*, and the *Unity* thereof; and many precious opportunities have you had, for the *assembling* your selves together in the Name of the Lord; and *plenteously* hath his *eternal sweet Power and Life* been manifested in and among you; and as you have waited therein, O how have you felt the *Blood of the Everlasting Covenant*, the *Life of Jesus*, purging and purifying your *Consciences*, that therein you might hold the *Mystery of that Faith*, which is your *Victory* over the World. And now my Friends, the Lord our God hath seen it good, that ye may yet be tryed; yea, ye must further be tryed, your *Faith*, your *Strength*, your *Patience*, must all be tryed, and that by fire (as I said before) that a pure People you may be (who stand and endure the Tryal) unto the Lord; yea, a *glorious People* shall ye be, whose *beauty and splendor* shall fill the Earth.

Therefore my dearly beloved in the Lord, be watchful. I beseech you, and turn in, and keep low, in the feeling of the *Eternal Power in your own Vessels*, and kneele

that every particulars *strength* lieth there, and every particular will be tryed. Therefore keep to your *particular strength*, and be obedient to the Power in all its *movings*, that so by it your minds may be drawn off all things that *can* or *may change*, and come to an end, and become wholly centered in the unchangeable endless Life of God : Then my Friends, nothing can harm you. But verily, if any of your *affections* be centered in *Husbands, Wives, Children, or any earthen Vessel*, or *visible thing* whatsoever, so as that you cannot be willing to part with all, if it be required at your hands, then may your sufferings be great and dangerous unto you. Therefore I beseech you be followers of the *invisible Life* of Jesus, in all its appearances and drawings, that so by it you may be taught how to use all visible changeable things unto the Glory of the Lord, whilst you are permitted to enjoy them. And that you may be made willing to give up, and to part with all, yea, even *with your lives also*, if you be called thereunto, for the *Trial* of your *Faith* (or that your *Enemies* thereby may fill up the measure of their Iniquity, and that Judgement may come upon them to the full.) And whilst you have *outward liberty*, for the keeping your *Meetings* together, be diligent therein (as I said before) and when any of you come to be hindred from such opportunities as you have enjoyed, Oh! then be patient, and wait upon the Lord for strength; and if in any place it should come to pass, that but *two or three* of you could *come together*, neglect not that; for if in pure fear and love of God you be kept, it will be *profitable and comfortable* unto you. And dear Friends, you are but weak in the Truth, to you I now speak; take heed of looking out at any of us, whom the Lord hath drawn forth by his own *Power and Love*, to declare his living eternal Truth unto you; I say, look

not out at us (as for strength or teaching) but look to the
endless Life in your selves, which we have directed you
unto, in which your *strength* and *satisfactory Teaching* is ;
 for we may be removed far from you (as to the outward)
 but the *Life* and *Power*, by which you and we stand,
 abideth *with* and *in* you ; and we (as to the outward)
 may be bruised, broken, and slain, for the *Testimony* of
Jesus, and the *Word of God*, which we hold ; But the
Life and *Spirit of God*, and the *Lamb*, dwelleth for
 ever with you that believe in it ; and if ye *crucifie* it
 not to your selves, there is none that can *stay* it. And
 while you *have us*, or any of *us*, among you, I ex-
 hort and warn you all, and that in the Name and Autho-
 rity of the Lord, that ye *look not upon*, or think of any
 of *us*, above *what we are*, lest thereby you should *hurt*
your selves (or any of *us* ;) but according as God hath
 distributed unto us of his *Heavenly Treasure*, even so
 know us, and feel us, and receive us in the Lord ; and
 know *no man* after the flesh, neither *admire* any thing
 but the *pure Life* of God, and the *Birth born* of him ;
 and know, that what of *God's treasure* we have in our
 earthen Vessels, we have *received* it from the Lord,
 that none might glory or boast (in what they have) over
 another. And what we have *received*, it is partly for
 your sakes, that we might *impart* of the *same* unto you,
 as good *Stewards* of the *manifold Grace* of God : And
 although we are become the Lord's *Free-men*, through
 the work of his *eternal Power* and *Spirit*, yet are we
 your *Servants* in Christ, and so let us be *accounted* among
 you, for that is our *place* and *duty*, even to *serve* you in
 the Lord, and to stand given up, to *spend* and be *spent* for
 you ; and if we should not so walk among you in
humility of mind, I know the Lord would soon *withdraw*
 his *glorious Power* and *Presence* from us, and then
 what should we be *more than others*, nay, how much *less*
 and *weaker* ?

So dear Friends, *keep in the pure Fear*, and live in the true Favour, that ye may have a true sensible feeling one of another in your present conditions; and that ye may be able to strengthen one another in the Lord. And if at any time, any be felt not to be in so clear and living a condition as they formerly have been in, Oh! take heed how you judge of those things, and beware of prejudice, or of a spirit that would rejoyce, because advantages at such a time may easily be taken, for that is accursed in the sight of God; But keep ye in the dread and Wisdom of the Lord: And they that reprove, or exhort, such as are come to loss in their conditions, let it be in that Spirit which can bear and suffer all things (that are to be born) for the Seeds sake, in the true patience and meekness. Oh Friends! this is the restoring, healing, strengthening, consoling Spirit, which is of great price with the Lord, and in this live, and you will feel the Blessing, the Peace, and Mercy upon the Israel of God, and you will be meet helps one to another.

And now dear Friends and Babes, you who watch for Peace and Unity in Righteousness, and can bear and endure all things (that may be born) for the Elects sake, my Life is bound up with you in the overcoming of Gods Love; and I am refreshed in you, and I partake of your Peace and Joy, and meet and kiss you in the meek spirit, and rejoyce with you in the work of the Lord: my friends, go on in the Power of God, and build up one another in the living Faith, and wait therein together, in the eternal Power ye may feel Dominion over all cruelty of the Enemy; for it's the Faith in the power that must break through all this wickedness, and bring down all this ungodliness, that is spreading it self, there were no end of it: But Friends, as in the will of the Lord ye keep, you will see the power of darkness vanish away, and they that act in it shall be

chained under, though for a moment they have liberty,
 for the *Trial* of our *Faith*: But verily in the Power
 of the Lord God, I can truly *rejoyce* over all these
 things, because I see the *Lord's* presence and loving
kindness in a wonderful manner amongst those that tru-
 ly wait upon him, and trust alone in him for delive-
 rance, even in the time of *their* *Tryals*; and because
 he hath given me *stedfastly* to believe, **That he will**
bring deliverance for his People, and set them over
all the Powers of the Earth by his own arm: There-
 fore let none *murmur*, nor think that the Lord is *slack*
 concerning his appearing for his People, but let every
 one that knows the Truth, in that patiently wait, and
endure whatsoever the Lord suffers the wicked to do
 unto you in the day of his long *Patience* and *Forbear-*
ance, which he in *compassion* grants unto them, that
 they might come to *repentance* and *amendment* of life;
 which if they wholly *sight*, and will not be gathered in
 their day, he hath power enough (and will execute it)
 to destroy them, and to deliver his People that trust
 in him.

So in the pure *Life*, and *Power*, and *Vertue* of the
 Father be ye *stayed*; and quiet in your minds, and wait
 to receive your daily *Bread* and *Water of Life* from
 him, that ye may grow up in the Eternal, and be esta-
 blished for ever, in the Power of an endless *Life*.
 Oh *Friends*, if any look out in this day, they will let
 weakness; and whosoever feels *weakness*, let them abide
 and believe in that which makes them sensible of their
 weakness, and they will gather strength, and be able
 to stand.

And as for you, my dearly beloved *Friends*, who
 come to witness your *Redemption* from the earth by the
 Blood of the Covenant, and are now following of the
Lamb whithersoever he goeth, leads, draws, or commands
 you

you; I know you are come to the *Anointing*, and have received it, and that abides in you, and you into it are comprehended; so that you need not any man to teach you, but as the same *Anointing* that abideth in you doth teach you, for that is true, and there is no lye in it; and that teacheth you in all things (which are suitable to your conditions) and it sheweth you things to come, and with it you are able to try *Spirits* and *Doctrines*, and even as it hath taught you, ye shall abide in him, the Lord, that Spirit. And where this is felt and witnessed, there is liberty; and sitting and waiting in this, you are fed with the *Bread* from above (which giveth life) and refreshed with the *Spring* from beneath (which makes its way through the Rocks and Mountains to the pleasant Valleys) and you that are come to this seat, you are able to judge of things within and without; and although you have not need to be taught by Letters, yet I know, you that are come to this state, can bear the Word of *Exhortation* to be sounded among you, that so it may reach unto them to whom it is of service, for the stirring up of their pure minds, that so the Life and Power immortal, may in the freshness and purity of it be felt in and amongst all the Flock, and that in the sweetness and vertue thereof you all may be kept and reserved, in pure Unity and Peace with God, and one with another. So the Blessing and Mercy of the Almighty rest and abide for ever upon you all who delight in the Truth which is Eternal.

And Friends, take heed how you receive reports, and sort them again, for there is a great danger in those reports, and there is and hath been very much wrong done among people upon that account, for many thereby are led into strange lying wonders, and some into questionings and fears in their minds, and some into false and foolish expectations, and some into prejudice one

against another, because false reports have been received and reported again. Therefore that you may be clear of these things, be you very *mindful, watchful, and careful*, that you report not any thing but as you have a *certain ground for the Truth* of it; and as you may see a *service* in speaking thereof, or else you had better be *silent* to those things, and let them die, that so *Truth, Unity, and Peace* may be lived in, and abound amongst you in all things.

London, the 8th
of the 8th
Month.
1660.

I am your endeared Friend and Brother in the Bowels of Christ, whose Life is freely given up to answer the Will and requirings of the Father, travelling for Unity, and Peace, and Righteousness amongst men, where it is wanting; and greatly rejoicing with all those in whom it abounds, and is felt and witnessed.

George Fox, the Younger.

Behold! how good and how pleasant a thing it is, for Brethren to dwell together in unity.

TO THE
TRIBULATED
Flock of Christ,

In BONDS or elsewhere,

SALUTATION.

A H ! my *indeared Tribulated Brethren, Sisters and Friends*, both in *Prison* and out of *Prison*, *Sufferers in Body, Estates or otherwise*, for the *holy powerful Eternal Truth* as it is in *Jesus* ;
O blessed are *you ye Lambs of my Father's Fold*, who
are *faithful to him* in the *Testimony* he hath given you to
bear ; your *Reward* is great , which in no wise shall
fail : Dear *Babes* drink in the *Life* abundantly which
Immanuel hath placed in you, and feed at the *Table* that
my *Father* hath richly spread for you with *Food, sutable*
for you, in your *several growths*. Oh ! the *Word, the Word*
of *Eternal Life* is appointed for your food, feel it in your
souls, and go no more out ; Oh ! how strong are the draw-
ings thereof , and how pleasant is the *Virtue* of it ? How
they overcome with the love of it, that abide there-
in. Oh ! my *Brethren and Friends*, our strength, our
joy, our *Peace and Satisfaction* is this, therefore let it
ever be the *Habitation* of your delight. O this day

is *Glorious* to all that stand *given up* in the *Fathers will*, whose hearts and minds are *drawn and Redeemed* out of all those *things* that *perish* with the using. Oh ye *Babes*, how strongly do I feel you in the *Power of Love*, who are *Retired* out of all *fading, changeable, ending things*, into the *Eternal, Invisible, unchangeable endless Life of Righteousness*; verily when I think upon you, and behold you in your *Habitation*, I am even *Raised with Joy and Love*; Oh you that keep your *Garments pure and clean* in the *Life of the unspotted undefiled Lamb*, how are my *tender Bowels refreshed in you*? verily I cannot *Express* the *Love* that is in me to you ye *Lambs of my Maker*; hold fast, hold fast the *Word of his Patience*, it shall *Crown you*, it shall *Crown you in the End*; by it shall you *overcome* through *Faith*, yea by it your *Enemies* shall be brought *under you*, and in it shall you be *Exalted* over your *Oppressors*. Oh! who can declare the *Glorious of the Lord*, as it shall be manifested in this *Age*? for verily he will *work wonders in the Earth*, and in the *Heavens*, till he hath brought to pass the thing that is in his heart; in vain do all the *Popes* of the *Earth* strive against the *Former and Upholder of all things*, for he will *Exalt his Son and his Righteous Kingdom*, and establish it in *Righteousness* over all the *Kingdoms of the World*, and they must bow thereunto.

Therefore my *Indeared Ones*, be still in the *Light and Life of the Lamb*, that you may behold the going forth of the *Lord* in his *Glorious Power* in this *Day* wherein he is *Sifting, Winnowing, Purging, and trying* that nothing but the *Wheat* and the *Gold* may be left. Oh *Babes*, dwell in *Love and Peace* together, in the powerful *Anointing* which the *Father* hath poured upon you as a full gift, and placed in you as a true *Teacher* and a *Leader*, and let all keep to the *holy drawing* thereof, and Answer the *Requiring of the same*.

blest

blessed are you that bear the Testimony therein ; and
quench not the Springs and Risings of it , neither go
without it , but simply and innocently obey its pure lead-
ings ; and as you are kept in this , if any are not able
to bear you , you will be able to bear them , for you will
have nothing in your Precious Eye and Mind , but
nakedly and simply the Honour and Glory of your Ten-
der Father , who will cause Bowels of Love to open in
you one towards another , in the merciful , forgiving , for-
bearing , healing Spirit , which will fill your Precious im-
mortal Souls , whereby you will be able to gather and
allure others into the same .

Oh ! my Friends dwell out of all mortals , in the Im-
 mortal Power and Love of the Father , and know the
 Birth that inherits the blessing , and abides in Covenant
 with God , which breaks and disannuls death's Covenant ,
 and brings over Death and its Power into the Tryal
 and Dominion of the Lamb .

O ye Innocent Babes and Plants , who in Prisons , Holes
 and Dungeons are cast , because you dare not grieve the
 Spirit of the Lord your God in obeying man's unrighte-
 ous Decrees , my Father's love is exceeding great to
 you ; your Righteous Just Cause he will fully Plead ,
 therefore leave it wholly to him , and in the over-
 coming of his Power and tender Love solace your
 selves , and quietly lie down in his will till he bring
 you forth in his own Dominion : Oh ! you are Precious
 unto me , who cannot defile your Testimony for any out-
 er enjoyment ; my Bowels , my Bowels are filled with
 streams of Love , and Life , and Compassion , which
 I send forth to you ; O my Prayers , Groanings , Breath-
 ings , reach unto the God of Life both day and
 night for you ; Oh my beloved ones , watch , watch one
 another in tender Bowels , and bear the weak and
 feeble in your Arms and Bosom of love , and let Mercy
 and

and *Peace* fill your Habitations, and God shall work your *Deliverance* for you in his appointed time. O *Friends* you are *Witnesses* of *that Truth*, which must spread over all the world, and never be extinguished more; but to the brightness of its rising many shall come: And all of what degree soever that set themselves against it shall fall before it, yea, they shall not prosper, the Lord hath spoken it: onely Remember he *will thorowly try his Gold* that it may be manifested unto all; So the Precious Life, Power, Peace and Virtue of my Father, be multiplied in and among you, till you all come to the Stature of the fulness of Christ in God Eternal. *Amen.*

From Westminster
Palace Yard,
Gate-house, the
2d of the 1st.
Month, 1661.

Your dear, tender, and loving
Brother, in the humble melted
broken contrite Spirit of
Christ, who am filled with his
streaming consoling Virtue,
Joy, Peace, Love, and everlasting
Refreshment.

George Fox, the Younger.

*Touching compelling Engagements; this in the
Truth I say.*

A Fearful, hard, unbelieving heart in man, was the ground from whence those Engagements arose. They that stand and live in that ground, cannot trust in the Lord but make flesh their Arm; and therefore where such have Power, they seek to force and

compell men to Swear, Vow, and Promise, and Engage to be true to them, and to seek to preserve them; But whosoever do Righteousness, and Rule therein, God is their trust, and his Arm is their strength; and such are a Dread and a Terror to Evil Doers, and a praise to them that do well, and their hearts are inclined by the Lord to such Rulers. Now he that desires to turn a fearful hard unbelieving heart out of that state, he must seek to turn it from the false refuge, strength and security of it, made to preserve it self in that state; and so direct it to that which must break it, and its confidence in its false refuge. Also if a man puts trust and confidence in Bulwarks of Earth, that cannot preserve him, and labour to fortifie himself therein by building them higher, and believe, that if he gets them higher, he shall be safe (Mark) he that stands by, and knows certainly that such a one is deceived, and doth see that he cannot be safe in that place, and yet for self-ends upon any account whatsoever, shall help the deceived man to build his Bulwark higher, that man doth not do well in so doing, he doth not as he would be done unto.

Are not the Children of Light Engaged, and bound to God in the bond of Love, to resist every thing that is Evil, and to do unto all men as they would they should do to them, yea to serve and obey the Lord in all things; is not this our Covenant with God? therefore can we consent to any Evil Custom of man without breaking Covenant with God? and have we not seen, counted, and declared this to be an Evil Custom that hath been upheld among the Sons of Men, (Mark) for them that get uppermost in many changings, still to force and compel others to engage to them? Oh! consider this seriously.

But what if the Ruler will take that for an Engagement him that my Principles leads me unto, whether he command me to it or not, may not I lawfully give him that, if

that

that will save me from suffering, and if it be so that he will Persecute me, if I do not so Engage to him?

It is not *lawful* for thee to do evil that good may come thereof: (Mark) the *Persecuter* is not of God, but of the *Wicked One*, and he is not to be bowed unto, whatever thou suffer; thou oughtest not to be compelled to Engage to any; that **compelling custom** is *Evil*, and is to be resisted in the *Lambs Power*. (Mark) Although I dare not but serve the Lord God according to the Principle of his Truth in me, yet if any man should come and say thus unto me, If thou wilt not Promise and Engage unto me, that thou wilt serve and obey the Lord thy God, I will persecute thee; but if thou wilt, I will not; I say, though I knew he had Power to Persecute, and execute the same, yet I dare not Engage or make such a Promise to him, whatever he were.

First, Because I know the Lord requires no such thing at my hand.

Secondly, Because if I did, I should in so doing, bow and yield to the compelling Power of a Persecuting Spirit, which is not of Christ, but against him; and to this will dishonour and offend the holy God, and bring me into sore bondage also: therefore I dare not for Conscience sake yield to that Evil Custom of Engaging to man, which hath been upheld in the Compelling Persecuting Power among the Sons of Men.

From one that truly seeks the good of the whole Creation, and can freely give unto Cesar the things that are Cesar's, but I must give unto God the things that are Gods; who also desire that the Authority and honour of Truth may be preserved, whatever become of me.

George Fox, the Younger.

Ne

*None can binder the DETERMINED
WILL of GOD.*

WHat my *Father* hath *Determined* for these men to do, no man can stop it; Oh! that *Patience* might be abode in by all that know his *Name*, and his *Will* submitted unto by them that he hath called. O be still, strive not, but drink the *Cup* which my *Father* suffereth to be given; I know it will be bitter to some: but whosoever striveth against it shall come to loss and shame; for the *Lord* will yet further try his *People*, till it be fully and clearly manifest who are truly *Approved* in his sight: This he will certainly do; therefore let not the present *Calm* beget a wrong *securing* in any, for lo, the *Day* hastens, and comes swiftly, that another storm must arise; and in *Vain* will it be to flie to the *Tall Cedars* and *strong Oaks* for shelter; for nothing but the *Name* of the *Lord* can *Conserve* in that Day.

Written the beginning of the 4th.
Month, (61)

GEORGE FOX,
the Younger.

Two Epistles sent in Manuscript to Friends, &c.

The Servant of Jesus Christ, and Prisoner for the Word of God, sendeth greeting unto the Flock of God who in this day suffer bonds and other Tribulations and cruelties for the precious Truth, even for obeying the Gospel of Salvation, which is the Power of God.

OH ye beloved ones, who have valued the Eternal Truth above your nearest and dearest Relations, Liberties, Estates and Lives, and have hazarded and given up all freely in the Cause of God, your Reward is with you, which is free : Oh ye Heirs of Eternal Life, ye Babes of God, born of the Seed Royal, ye Children of the Promise, who are counted for the Seed, the Glory and Peace of God resteth upon you, and the Arm of my Father is your strength, *the Lord our Righteousness* is his Name, who is your strong Tower, the place of your safety, Oh my beloved Friends, my Bowels are filled with the streams of Eternal Life and Love, which run forth freely unto you, who are highly favoured of God, who are counted worthy to suffer for his living Eternal Truth ; blessed be you of the Lord my Saviour, happy are you ye Children of the Most High ; filled be your Bowels with the Springs of Eternal Life, and filled be your hearts and mouths with the high praises of *Ima & Si*

manuel : Oh Friends, through faith in the blood of the
 Lamb do you stand, and in it shall you overcome and
 obtain the Victory over the Beast, false Prophet and
 Dragon, whose hour this is in the power of Darkness,
 which is given to them for a moment to try your pre-
 cious Faith. Therefore my beloved Ones, who know
 the clefts of the Rock, and the place where the King
 is found : O retire all thither , and solace your selves
 under the Banner of his Love, remove not away from
 the springs of his strength and virtue which he hath
 opened unto you, but dwell in his Patience, and wait
 in his Light, in the pure stillness, till he arise and
 make his Enemies his footstool. Oh Friends, you that
 cannot act contrary to the will of *Immanuel*, you that
 cannot bow down to any other Image but the Light of
 the Glorious Gospel, which is the Image of the Invi-
 sible God ; you that cannot cease from worshipping
 Him in the Spirit and Truth ; you that cannot cease
 from glorifying him, and meeting together in his Name,
 notwithstanding the Decree of the Rulers, and the
 railing of the wicked, I feel you in *Daniels* Spirit, and
 joy you in that Power which stoppeth the mouths of
 Lions ; you whose bodies are cast into Prisons,
 into dungeons and Holes, you who are numbred with trans-
 gressors, and are separated from your outward Rela-
 tives, you who have given up your Estates and Lives
 for his Name, or are freely willing so to do, if you be called
 to it ; I know the Lord my God is not wanting to you,
 now you are filled with his pure Peace, Power and
 Grace ; I know you have all, and enjoy all that the
 world can give, yet ye desire to be good for you, even as I your brother
 have suffered with you ; & thus we receive an hundred
 fold even in this time with Persecution, and Eternal
 Life in the World to come is ours ; faint not. O my Bre-
 thren & Sisters, in the overcoming of the Power, Love,
 and
 Virtue,

Virtue, Mercy and Joy of our God, which filleth my Vessel, do I salute you all, and am near unto you in the Spirit of Love, rejoycing to hear of your faithfulness and courage. Ah my amiable Ones! multiplyed be your Faith and Strength in the Power of the Eternal God, for we are not yet come to the depth of our tryals.

Verily it is but a Remnant that will follow the Lamb whithersoever he goeth. O ye Virgins who defile not your selves with the weaker things, but are washed and made pure in the chaste life of the Lamb, and redeemed from the Earth by his Power; His Righteousness is your garment; yea, his Spirit is your covering; his eye is upon you for good: Though the Whore may yet for a little while prevail against your bodies, though the Husband may yet drink some more of your blood; yet be not dismayed, seeing you know *That* by which Victory shall be obtained; and all these things shall work together for good to you that love the Lord, and not your selves unto the death. O ye Babes of God, this day have I long waited and looked-for, and of it have been made to prophesie; and in the Faith, Word and Power of God I further testifie, that this day must be hotter (for a little space) that no dross may remain among the pure Gold, of which the Jewels are to be made up; But my *Friends*, the Lord our King, in whom we have trusted, he shall arise and work such wonders in the Earth (even in this Age) as shall astonish and amaze the Heathen, and cause the ears of many shall hear thereof to tingle, and mens hearts shall be troubled because of those things that they shall behold; as for you who know the Word of Eternal Life, stand fast, and look ye not out, nor back; [*Rebecca's wife*] neither let in fears, but watch and wait for the Eternal Counsel of my Father, and he will minister of

Strength proportionable to every ones tryal, and be a safe hiding-place to the meek.

And all you whom the Lord God hath touched with his living Power, & visited with his eternal Truth, and counted worthy, and hath begotten you into the knowledge of his Truth in any measure, and brought you to believe in the same; (though you be yet out of bonds) know this, my *Friends*, that this is a day wherein God will try your Faith and Love which you have professed in and to him; yea, this is a day wherein a mighty Storm is arisen, which will shake down the unsound, and the untimely fruit, that so the sound, which partakes of the sap and vertue of the Tree, may be clearly made manifest; yea, this is a day in which the good Husbandman will separate the Seed from the Chaff, which he will scatter by his searching winds; therefore I beseech you all (who have any true love unto God, and the Way of his Holiness) keep close to the measure of his invisible Life and Power in your own dwellings, that so you may retain strength, and be made able to stand Witnesses for his Name; and I exhort and warn you all, that you suffer not your minds to be entangled or encumbered with the cares of this life, lest whereby the Enemy get advantage against you, and so you lose your strength. O take heed of the Enemies temptations; if he come unto you, and offer you the pleasures of this life, that may seem pleasing to the creature, and tell you that you shall enjoy them if you will consent unto him; Consent not to him: for if you cannot enjoy them and the presence and love of God, let them all go, and murmur not; deny not the Lord, let the fear of the loss of any visible thing cause you to contrary to that which God hath made manifest unto you. Let not your lives be dear unto you for the sake of God. O *Friends*, this is a day wherein God

will try who they are, that love any changeable thing more than himself; or, who they be that will defile their Consciences, and deny his Witness therein, to save their Estates, Liberties and Lives; and verily they that shall so do, heavy Plagues, Vengeance and Judgements shall fall upon them, and that suddenly, the mouth of the Lord hath spoken it: But Joy, Peace and Glory everlastingly shall rest upon them that stand stedfast in the Faith received from God. Therefore, *dear Hearts*, be faithful unto Death, and ye shall receive the Crown of Life. And all you, *my Friends*, who have of this world's goods, let the Love of God still abound in you, and then you will be constrained by it to refresh your poor Brethren and Sisters that stand in need this day, and thereby you may take away the cause of some temptations, which otherwise might fall upon them. And, O *my Friends*, I know the love and care of many of you hath been, and yet is exceeding large in this particular, even so let it be still continued, and the Lord shall be glorified and honoured thereby, and he will be your exceeding great reward.

O Lord my God, thou hast filled my bowels with thy Eternal Power, thou hast filled my heart with gladness and my mouth with praises beyond all utterance; also thy Peace and Glory resteth upon me; thou hast mightily filled me with words and boldness; yea, thou hast set me above the fears of Death; thou hast caused me to be content with whatsoever thou hast suffered to come upon me; and thou knowest I neither fear imprisonment, Banishment, Death, or any other cruel thing that is possible for man to inflict upon my body; I knowest I neither regard their threatenings, nor flatteries of the wicked, for my trust is in thee alone, and thou art my strength and my glory; Thou hast made me to be content to be even what-ever thou

would

wouldst have me : Thou knowst I seek nothing but thy Honour *alone* ; therefore wilt thou honour me before the people according to thy Word.

And now, O Lord my God, I beseech thee keep thy People in this *day of tryal and hour of temptation*, keep them *above the Earth*, and out of the *flatteries of a deceitful tongue*, and keep them in *contentedness with thy pure Will in all things* : fill them with *boldness and valour* for thy *Name and Truth*, that so they may be careful for nothing but to *answer thy holy Requirings* ; that thou mayest have the *honour and glory of all*, and that thou mayest *exalt thy Truth*, and *them* in it *over all*.

Then shall praises break forth and be multiplied unto thee, O thou King of Saints, O thou everlasting Fountain of endless Life ; who is able to express thy mighty and strange Acts which thou art doing & about to do ? O keep thy People, I beseech thee, faithful in their *particular measures and places* ; O that they may understand thy outgoings in every thing ! so shall not thy work in any be condemned.

From the Gatehouse Palace-
yard Westminster. the 17th
of the 11th month, 1660.

GEORGE FOX
the younger.

A second Epistle to Friends, &c.

FRIENDS, As for you who suffer this day upon the account of *Truth*, whether in bonds or out of them ; I know and am satisfied that many of you have not heard that any man teach you, because you are not only brought to the knowledge of the Anointing, but it abideth in you, and your delight is wholly to obey the same ; and whatsoever it commandeth you, it is your

meat and drink to do it, because you are born of him from whence it comes, and he dwelleth in you and you in him, and you know his Voice, and are in a readiness to obey the same; and I know ye are taught of him what he requirerh of you: So you that are come to this state, I know words, as to your own *particular*, add but little, because you enjoy the end of them: yet I know when any thing proceeds from the same Word and Fountain of Life, of which you partake, feed and drink, that may be of service to others that are not come to so high a state, that profess the same Truth, or desire the knowledge of it, you can with joy hear the same, and are refreshed; because thereby the Work of the Lord which you delight in is carried on: Therefore that which is upon me in the Fear, Power, and Life of God I shall write, and send amongst you that profess the Truth as it is in Jesus, that it may reach to you to whom it is of service, that where the Witness of God is owned, it may arise & make manifest to each *particular*, what of that which is here written belongs to them.

Friends, you who are imprisoned for the Testimony of Truth, happy are you that are faithful in your Testimony for the Lord: Now this know, that it is them that suffer according to the will of God, and continue in pure obedience thereunto, which are acceptable to him (by Jesus Christ) in their Testimony: Therefore let the *pure dread* of the Almighty be lived in, and there be a *sure watch* (kept by every *particular*) in *Light*, lest any thing (through the temptation of the Enemy) get up in any of you that is contrary to the Lord's *pure Light*, and you joyn to it, and thereby your Testimony come to be defiled, and the Lord dishonoured. And *Friends*, this know, that there are many temptations which oft-times accompany them that are in bonds for the Truth, which are to be watched against

against in the *pure Light* which makes them manifest, or else there is a great danger. Now it is upon me to speak something concerning some of them, that you may watch against them as your deadly Enemies; (Mark) as there is a true joy that springs in those that in the *true simplicity* do suffer for the Cause of God; so also there is this temptation that sometimes may be presented to some in bonds (mark) even to think highly of themselves, because they are put in Prison for the Truth; yea, even to think of themselves (because of their sufferings) above what they are. Now where this temptation is joyned to, it puffeth such up in the fleshly false joy, and leads out of the Fear above the Cross, and so becomes very dangerous, and such become very burdensom to them that abide in the *Truth*, and suffer according to the Will of God; therefore where any hath such a temptation, O watch against it that it prevail not; and where any are sensible that such a temptation hath prevailed, let such sink down to the *pure Judgment* of the Lord, and wait therein, till through Faith and Patience Victory be obtained. And *Friends*, let the *Fear* and the *mighty Dread* of the Lord God be upon you in receiving of the creatures, or else the simplicity in you may soon be betrayed. O there is a great danger concerning those things, if the *pure Life* which is more than meat, be not continually lived in. Many whose hearts are open, not knowing what you (who are in bonds) want, may bring & offer you much, and some may urge things upon you; therefore you had need to stand in the *pure Fear, Wisdom and Authority* of God (in the *self-denial*) or else those things may soon become a snare unto you, and so fleshly liberty and ease may be run into, and may grow upon you, whereby the true favor and feeling of the living Truth may be lost; therefore keep low and watchful, that so you may be

preserved sincere to the Lord in his Authority, of
 standing out of, and denying all superfluity. And you
 who have but little of this worlds goods, who are in
 sufferings, and do rather want than abound; O *Friends*,
 commit your Cause to God, and let not the Enemy on
 the other hand prevail in tempting you to look out, or
 to distrust, and thereby cast you down, and bring your
 precious Life under; but in the Faith and Patience of
 the Lamb abide, doing the things that are lawful and
 right in the sight of God, and he will assuredly provide
 for you: O do not in any wise do evil, that good may
 come thereof; the wo will be upon them that keep you
 from providing for your Families, and they in the day
 of God's Judgments (which hasteth) will be found and
 counted worse than Infidels, and not you who are wil-
 ling to labour for your Families, if you could have your
 liberty without sinning against the Lord. And all
Friends be watchful one over another, in the true Love
 which thinks no evil, and live in it, and bear one with
 another, and be subject to the power in one another,
 and that will bring you to know how to abound, and
 how to suffer want; and it will constrain you to be
 helpful one to another, both in and out of bonds; yea,
 it will bring you into contentedness in every condition.
 O dear *Hearts*, I know there are many of you that are
 out of Prison, whose sufferings this day are as great, and
 some far greater than those that are in, but well will it
 be with you, who are faithful and obedient in your pla-
 ces and measures, whether in bonds or out; and ill
 will it be with the unfaithful and disobedient wherever
 they be: therefore keep to the Lord's living Eternal
 Power, that you may be carried through all your tryals
 within and without, in your several places. For my
Friends, the day will yet be very hot, yea, it must so be,
 that that which can abide the fire may be made mani-

fest clearly, and remain in its purity, and that the dross
 which hath been mixed with the *pure*, may also be sepa-
 rated from it, and be made manifest to be but *dross*;
 and you that are in bonds, take heed of looking out, at
 time, or place, or at the cruelty of the Enemy: Poor
 Hearts, I know some of you suffer exceeding much
 hardship this day in your Testimony for the Lord; yet
 I know the Presence of my Father is freely with you,
 who in the *innocency* and *simplicity* of your hearts gives
 up to his *pure Will* in all things. O *Friends*, take heed
 that none of you yeeld to uphold any wicked custom or
 oppression, which many of you may be tempted to in
 Prisons, and may suffer much for denying them; but
 better is it so to do, than to offend the Lord, who is the
 reward of the Faithful. O *Friends*, this is a day in which
 the Lord hath mightily discovered the *Beast*, his *Power*,
Names and *Horns*; And this is a day wherein the Lord
 is calling and leading his People to bear a clear Testi-
 mony against all those things; Therefore take heed to
 your selves, that you give not your Power to the *Beast*,
 by *bowing* to any of his Names. Fear not his Horns,
 receive not his Mark, though he suffer you not to buy
 or sell. O *Friends*, watch, for you will be tempted;
 and all, both bond and free, whose Names are not writ
 in the Lambs Book of Life, will be compelled; and
 all that follow the Lamb this day, must come through
 great tribulation; for he is opposing the *Beast*, and
 breaking through his Power, Horns, Names and Marks:
 And behold, there is great Power and Authority given
 to the *Beast*, that he may try the Inhabitants of the
 Earth; and that the Virgins which follow the Lamb,
 who love not their lives to the death, may be clearly
 made manifest, and separated from all the dirty profes-
 sors of his Name, that will bow and fall under the po-
 wer of the *Beast*, to save themselves; and say in their
 hearts,

hearts, *Who is able to make war with them?* and verily
 great will be the number of such: Therefore, *dear*
Hearts, stand stedfast, and watch unto Prayer, and wait
 in the Power that is endless, that your understandings
 may be kept open and clear, that you may see all the
 snares of the Enemy, and that you may feel power to
 resist in the time of need: For, *my Friends*, this know,
 that those which start not aside, but follow the Lamb
 whithersoever he goeth, many of them have greater
 things to pass through and suffer, than an Imprison-
 ment; Therefore wait that you may be prepared for
 whatsoever the Lord may suffer to come upon you, for
 the tryal of your Faith: O take heed of *dirty Engage-*
ments, Bonds or Ties; better were it for you that have
 Estates, to lose them, or for you or others to suffer Im-
 prisonment, Banishment, Death, or any other cruelty,
 (if the will of God be such, as to give your Adversaries
 so much power) than to bring your selves into bondage,
 who in any measure are made free by the Lord, *Friends*,
 the Children of the Promise are counted for the Seed,
 and the Seed-Royal is free, and is not to be compelled
 to any thing by man, but what it declares to (and does
 among) the sons of men to stand (and to be done) in its
 own freedom and liberty, and this Seed cannot beg its
 freedom and liberty of any mortal, nor never did, nei-
 ther can it, nor give its power to the Beast; but through
 suffering it breaks down, and through the Beasts com-
 pelling power, and so by its own Power in the Father
 it conquereth its enemies, and works it self into the
 dominion over all; and all Power must bow down to it,
 and serve and obey it: Therefore all you that know the
 Truth (the Seed Royal) feel his Power that redeems
 out of all earthly things, that so you may be willing to
 suffer for him with whom ye desire to reign, and be
 willing to bear the Cross and despise the shame: Then
 shall

shall you obtain the Crown which is immortal; but *whosoever draws back, my soul shall have no pleasure in him*, saith the Lord God: Therefore, my *Friends*, stand out of all mortals, in the immortal Seed, and consent not, neither bow nor joyn to (or do) any thing that the Life of the Seed draws or leads not to (what-ever you may see others, whom you have esteemed to be before you in the Truth, consent to) yet do nothing (to save your selves) by imitation, without feeling the Life to lead you: but whereunto every one of you hath attained in the knowledge of the Life of God, walk you by the same Rule, and mind the same thing, knowing this, *That there are first that shall be last, and last that shall be first*. So the Lord God keep you in his Authority, Life and Wisdom to the end. *Amen.*

From the Palace-
yard Gatehouse
30 of the 11th
month, 1660.

Your endeared Friend in the Power
of the Righteousness of the Lamb.

George Fox the younger.

TO KING CHARLES the Second.

THE King of Kings hath beheld, yea the King of Kings hath seen even all thy actings in the dark, and he hath traced thy walking in the obscure places; and thou hast not hid thy Counsels from the Almighty, but he hath seen all the intents of thy heart, and thy good words have not at all deceived him, neither those that purely stood in his Counsel; for he hath seen the snares, and beheld the pits which privily have been

been preparing for the *Innocent* (even in the time when
smooth words have been given) and he hath shewed
 them unto others: Oh! that Thou wouldst have taken
 Counsel of the *LORD*, and *obeyed* the same, thou
 shouldst have been prospered; but thou hast taken
 counsel of *them* which have *caused thee to erre*; Thou
 hast also sought to exalt and establish *thy self*, and thy
own Honour, and not the *Truth and Honour of GOD*
only; which if thou hadst truly done (in the *self-denial*)
 God would have *honoured thee*: Thou hast not taken
 the *LORD* for thy *strength and stay*, but thou hast lea-
 ned to that *which cannot help thee*, even to that which
 will prove a *broken reed* unto thee, if thou comest to
 prove its strength. Thou hast greatly *dishonoured* and
grieved the Lord, by thy setting up Ministers which he
loathes, and by thy providing a *forced Maintenance* for
 them by an *unjust Law*, that so they may yet make a
prey upon his People, who for Conscience sake cannot
put into their monthes, being spiritually gathered there-
 from by the Word of the Lord. Thou hast also *grieved*
 the Spirit of the Lord, in that thou hast not put a differ-
 ence betwixt that which the *Spirit of the Lord moved*,
 and that which is moved by the *evil lusts of men*; and
 hereby thou hast *justified* that which God hath *condem-*
ned, and *condemned* that which he hath *justified*, and will
justifie in the sight of *his enemies*. O Friend, it is not
 the person of any man which the Lord regards, but it is
Righteousness which he hath respect to, and so far as
 man (whatever he may be) by the drawing of the Truth
 comes into *Righteousness*, and acts therein, so far has
 the Lord *unity* with him, and no further. These things
 should have been considered by thee. Thou hast also
grieved the holy God, by thy suffering all these *wicked*
and prophane Shews and Sports (which have abounded
 since thy coming-in) by which the Lord's good creatures

have been abused, wasted, and devoured. Thou hast highly displeased the Lord God, by thy suffering Persecution to be acted in thy Name, even whilst thou in words hast promised Liberty; yea, many are this day in Holes and Prisons for the testimony of a good Conscience, and obeying the Doctrine of Christ. Oh! the Lord is grieved with the Pride and Wickedness that is lived-in, both in thy Family and Dominions; and Thou thy self hast not been such a Pattern and Example amongst them as thou oughtest to have been. O Friend, when I beheld the Wickedness, Cruelty and Oppression that abounds in this Nation in open view, and also the secret Abominations which are committed, and are plotting and lurking in the Chambers; verily my life is even bowed-down because of the fierce Wrath of the Almighty which I see is kindled, and because of the great Destruction which I see attends the Wicked, whose ends and counsels the Lord will frustrate, and upon whom he will re-bour-out everlasting contempt; yea, and it hath been revealed in me, before thou camest last into the Land, and before this since, even when it hath been shewn me, what idolatry is intended in secret to be brought-in, that certainly it had been better for thee that thou hadst never seen me; for I have seen it tending to thy destruction: and when I have seen the Abominations and Cruelties which are committed and intended, there hath a pitty taken in me towards thee for thy souls sake; and it hath been my desire, if it might stand with the will of God, that he would put it into thy heart to go out of the Land, that so thy Life might be preserved, and that thou mightst have time to repent; for although many men will alter and applaud thee for self-ends, yet I see the Lord is displeased with thy wayes. Let no man deceive thee with flattered words; God will not be mocked: Such as thou sowest, such must thou reap. Thou canst not hide thy self from

from the Lord, nor deliver thy self from the *stroke* of his Hand: O consider, how soon hath the Lord taken away thy Brother, who according to outward appearance might have lived longer than thou! O, think not that men can preserve thee, though all the Nation about promise to help thee! yet when the LORD appears against thee *Thou must fall*; verily there is a *great Desolation* near, thy hand *cannot stay it*; God hath decreed that he may exalt his *own Kingdom*: The Nations are like a *boiling Pot*, a little flame will set them on fire; and the *windy Doctrine* of the *Priests* shall help to kindle it: Oh the Day will be *terrible*, who may abide it? the *stubble* will be *consumed*, and the *chaff* shall be *burned*; the *ungodly* shall be *abased*, for they cannot stand in *judgement*; but the *Seed* shall be *exalted*. Oh what shall I say that might be for thy safety! verily I can say little, the Lord's Decree *must stand*, the Lord is *highly displeased*, and his *Wrath* is near to be revealed and he is *swift* in his goings, and he will *shorten the day* of his enemies for his *Elect* sake. O that thy soul might be saved in the Day of the Lord! my Spirit is in suffering for thee, my Soul is afflicted within me because of the *approaching* of the Day of thy Calamity, from which *no man can deliver thee*. This is the Truth that *must stand*, and in love to thy Soul it is declared, him who must deal uprightly with all men; though it I suffer outwardly, yet I have a Witness in thy conscience, unto which I am made manifest; and Fellowship with the Lord is my portion, which is better than an Earthly Crown.

This was given him the
9th day of the 8th
month, 1660.

GEORGE FORD
the Younger.

A

A Copy of a LETTER deliver- ed to *G. Monck.*

FRIEND,

THOUGH thou thinkest that thou dost stand, yet consider thy standing, for it is exceeding dangerous, and thy Fall *approacheth near*, which will be great because thou art up *too high*. Mark, better it had been for thee if thou hadst been *lower*, for then thou wouldst not have been in so great danger as thou art; thy standing is *slippery*, and the honour which thou receivest in thy place is *not of God*, but *of man* which is *fallen from God*, and the *humility is wanting* which goeth before the honour which God giveth; and therefore thy honour will the Lord of Hosts *stain*, and then shalt thou know that *he rules over the Kingdoms of men*, which he will *break and bruise* until they become *his Kingdom*; for all these Overturnings have been but as men running from one Sect to another, which are out of the Truth, it is in *Jesus*; but God hath decreed to exalt and *establish everlasting Righteousness* in the Earth, and *un-when there cannot be true Peace*; for the *Just* will be *ruined* by the *Unjust*. And Friend, thou hast not took part with the *Afflicted* whom God regards, but thou hast took part with those whom God is *against*, whom he *will rebuke*, and will *rebuke* for his *Elects sake*. Poor man! if thou thinkest in the Truth that thou dost God service in doing what is in thy heart; mark, thou receivest thy self, for thy heart is not right before the Lord, therefore he accepts not thy service, neither can the Righteous rejoyce with thee therein; but many of
the

the *Deceivers*, who would murder for their bellies, whom God is against, they have rejoyced in thy *actings*; and also *tumultuous wild rude people* they have rejoyced in thy behalf, devouring and wasting the creatures of God, feasting and drinking Wine and strong-drink to satisfie their lusts, and therein rejoycing; and also by ringing of Bells, by shooting off Guns both great and small, and shouting like riotous mad-men, and by making of great Fires, as if they would have fired both Cities and Towns, wasting and spoiling the good creatures of God, which many poor people are in much want of. Mark; these practices are more like unto the Heathens, which sacrifice unto Devils, than like the rejoycing of true Christians. Ah *Friend*, the righteous God abhors such Rejoycing, and he will turn thee into *howling*, and them also that have partaken in it, and because of these things that thou hast done, and suffered to be done, the Lord is displeased, and thy Name is already become an ill savour amongst sober and honest people; therefore bow down to God's *Wrath*, which is the *Light in thy Conscience*, which cometh from Christ, which will shew thee thy condition; and believe in the *Light*, and seek *Repentance* before it is too late, that thy soul may be saved in the Day of the Lord: (Mark) *Destruction* and *Misery* is in thy way, and thou art bringing it upon thy self *speedily*; therefore turn to the Lord *speedily*, lest when thou wouldst seek him he will not be found of thee: and be not angry with him who deals *plainly* with thee, and hath shewed thee thy *danger*: but if thou be, I have peace; I am clear of thy blood whether thou wilt hear or forbear. O *Friend*, thy time is more *precious*, and thy place more *dangerous* than thou art aware of: Let *man* deceive thee, God will not be mocked; such as thou sowest, such shalt thou reap; and the same that thou

measured unto others, shall be measured unto thee again: For as thou didst slight and forsake others, whom thou didst promise to stand by, and be faithful unto, who put confidence in thee; even so shall others, whom thou hast put confidence in, slight and forsake thee, though they have promised to stand by, and be faithful unto thee; and they will have the same excuse that thou hadst: and God will make such work in the Earth, as eye hath not yet seen, and *will cut it short in Righteousness* for his Seeds sake, which hath no other helper but *him alone*, who is dashing and will dash and break the potsherds of the Earth one against another.

From him who standeth out of the fear of *man*, in the fear of the *Lord*, which keepeth the heart clean, and teacheth it, that so I fear no evil-tidings: for if my enemy curse, I can bless; and if he persecute me, I can pray for him; if he hate me, I can love him; if I be delivered out of his hand, I can give God the glory: and thus have I learned of Christ my elder Brother, who is my strength and ability, in whom I have Peace which the world cannot take away.

GEO. FOX the younger.

Though it may go well with the People of the Lord when they are tryed, and also in that day, yet it shall *fall with their Persecutors* in the day when God will be avenged of his enemies; better it had been for them if they had never been born; and Woe unto them that strengthen the hands of evil-doers.

Written in the first day of the first month, 1660.

Concerning

Concerning the departure of Dear GEORGE FOX the Younger ; or words spoken by him a little before he was taken out of the Body.

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THis may inform Friends that as form ^{was a} man full of the Power of the Lord, whose ^{living} presence dayly did accompany him ; so also in the last Visitation of his outward man, even till the laying down thereof, it was largely continued to and with him ; for he lay (although weak in body) as a man dayly renewing his strength in the Lord even to the last, whose living powerful presence was seen and felt to be very powerfully present with him ; yea he was so fill'd with the Power and Presence of the Lord of Life, that he said (although very weak as aforesaid) That he would even shout and sing for Joy of heart ; and so did Exhort Friends to keep in that Unity which he had so long travelled for : And then with much fervency of Spirit he Prayed, and exhorted all Friends, To keep their Garments unspotted of the World, because great was the Day of Tryal that was at hand ; Recommending all Friends to the Lord, with his Dear love all the Faithful Lambs and Babes of the Lord ; and taking his leave of Friends, fell a sleep in perfect Peace with the Lord, being in perfect memory to the last.

This Testimony was Received from a Friend who was with him in the time of the weakness of his outward man, even untill the laying down thereof.

THE END.

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